APR 02 1985

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Dec

Redeemer College joins the big leagues

Marian Van Til

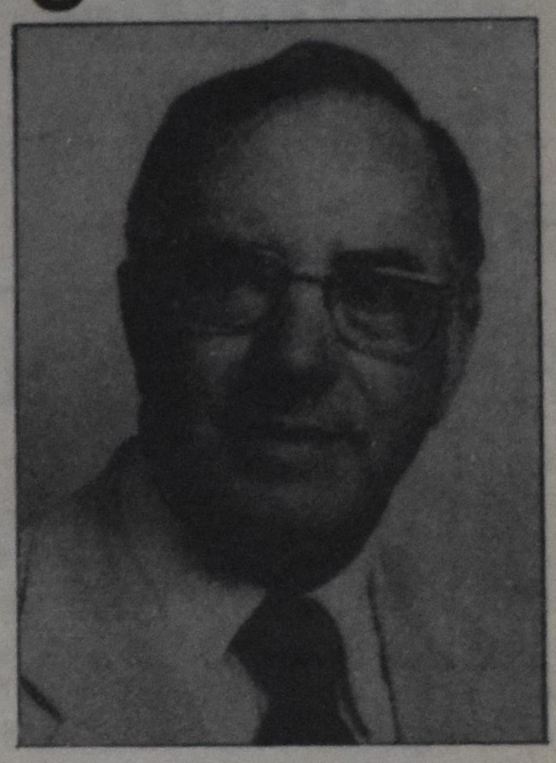
HAMILTON, Ont. — Redeemer College got the news earlier this month that it has been accepted for provisional membership in the Association of Universities and Colleges of Canada (AUCC).

All major universities and colleges in Canada — 72 of them — are AUCC members. The association sees itself as a kind of accreditizing and regulatory group. Redeemer President Henry De Bolster says that AUCC membership means "we are 'in' as far as the mainstream of education is concerned. It's a breakthrough — they have said Redeemer College is a viable, legitimate institution of higher learning."

In October, 1984, an AUCC visiting committee made up of Dr. W.G. Saywell (President, Simon Fraser University), M.C. Hamel (Rector, Université de Sherbrooke), Rev. G.A. MacKinnon (President, St. Francis Xavier University), and Dr. A.M. Kristjanson (Director, Research and Analysis, AUCC Secretariat) visited Redeemer.

The committee talked with President De Bolster, other members of the administration, faculty, students, representatives of the Academic Council, Board members, and some supporting members of the college community. Based on those talks and examination of Redeemer's facilities, they drew up a report. That report was presented to the AUCC Board which decided it merited being discussed at AUCC's annual membership meeting. De Bolster was invited to that March 7 meeting. After some questioning and with about 65 of the 72 members present, it was voted to accept Redeemer College for provisional membership. Full membership is possible when Redeemer has had at least 200 students three years in a row. Current enrolment is 211. This is the first year in the college's three year history that enrolment has passed the 200 mark. However, first year students who have not taken grade 13 are not classified as "university students." This academic year Redeemer has 104 students who AUCC puts in that category.

The "breakthrough" De Bolster speaks of is especially evident in the Visiting Committee's attitude toward Redeemer's degree programs. Says the report, **"It is the judgment of the visiting committee that the courses constituting the Bachelor of Christian Studies program (the degree allowable under Redeemer's current charter) are comparable to courses leading to a Bachelor of Arts in Canadian universities."**



Redeemer President Henry De Bolster: "It's a breakthrough!"

The report goes on to say that grades received by Redeemer students "are comparable with grades the students would obtain at other Canadian universities." And "... academic standards for promotion and graduation ... are comparable to Canadian universities generally."

Continued on page 4 ...

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont. and Lewiston, N.Y. — see page 2

March 22, 1985
40th year of publication, No. 1969

Thinkbit

The Lord's Prayer contains 56 words, the Ten Commandments 297 and a Government order setting out the price of cabbage 29,111.
Globe and Mail, Sept. 26, 1983

Real trouble with view of the farm, says Skillen

WASHINGTON, D.C. — "Yes, the American farmer must compete on world markets, and part of what will be required for that to happen is less wasteful federal spending on commodity and loan programs," said James Skillen, the Executive Director of the Association for Public Justice.

"But beyond that point of agreement," Skillen argued, "President Reagan's farm bill proposals and *Time* magazine's report on farm troubles are half truths at best and dangerous distortions at worst."

The Reagan Administration has released its 1985 farm bill proposals, and *Time* magazine's February 18 cover story tried to capture the tension between those "free market" plans and the present financial crisis on the farm.

"According to *Time* and the President," Skillen said, "the credit crisis sweeping farm states is due to misguided investment and borrowing decisions by farmers who have grown too dependent on Washington. The Administration's answer is to cut back federal spending on farm programs, especially price supports and loans, to allow better competition on world markets and thus to increase sales. If tens of thousands of farmers go out of business in the meantime, that is just part of shaking out the inefficient.

"What is *not* said by the administration officials or in *Time*'s report is that past and current tax policies along with the credit and commodity policies have created such a distorted agricultural structure that a return to a supposedly healthy free market is not possible simply by cutting federal expenditures. The Reagan Administration's recent disastrous PIK program, its investment tax credits and accelerated depreciation allowances, its monetary decisions which keep interest rates high — all of these have led to distortions that will require changes in more than the amount of the government's price supports.

"For example, huge amounts of those increasing federal expenditures over the last four years have gone to only a few of the largest farmers. In some cases million-dollar returns have gone to a single farmer.

"Furthermore," said Skillen, "little or nothing is said by the Administration (or *Time*) about soil and water depletion, loss of farmland, and the dangers of increased use of pesticides and fertilizers. Conservation and environmental protection will not arise automatically from market competition."

"No wonder," Skillen continued, "that healthy competition from the medium-

Continued on page 5 ...

Plans for new Redeemer campus under way

C.C. Staff

HAMILTON, Ont. — A site has been chosen, zoning changes completed, and building plans drawn up. Subject to membership approval at its April 13 annual meeting, Redeemer College will begin classes at its new campus in September, 1986. Drawings of the proposed campus went up at the college last week.

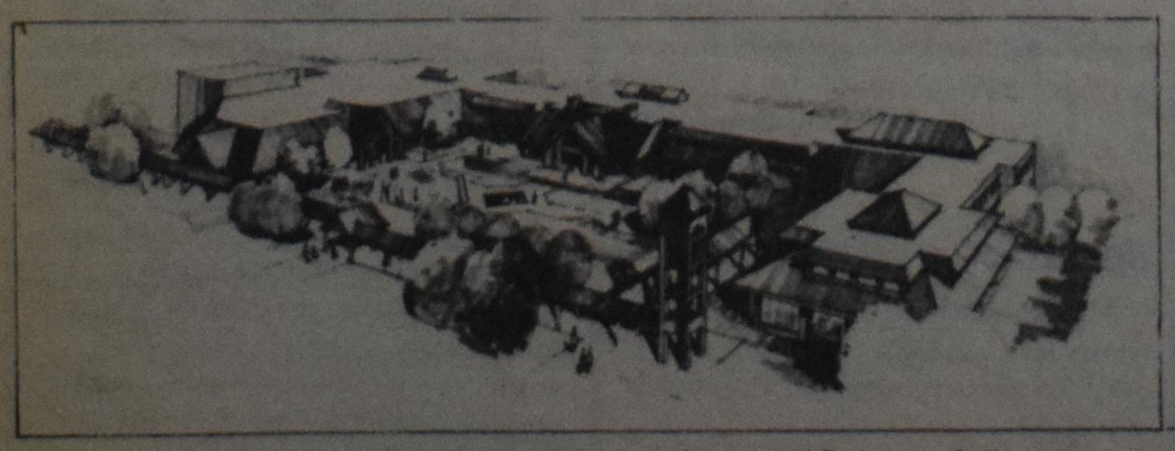
The proposed 76-acre campus will be located on Highway 53 in Ancaster, Ontario. This site is about a mile closer to Hamilton than the acreage approved last year. That site had to be abandoned primarily because of re-zoning obstacles.

The new site was found by F.J. Reinders and Associates, project manager and architect for the new campus.

The campus will be both beautiful and functional. The college will be housed in a series of interconnected module-like areas — essentially one large building with three major entrances. It will be expandable as necessary, but is being planned for 500 students.

The basic structure of the academic-administration complex is in place. Interior details are constantly being refined though there are firm plans for a 1,000-seat chapel-auditorium. Each of about 35 condominium-style dormitories will be home to eight students.

Construction is targeted to begin in late summer or early fall of this year.



Artist's drawing of proposed Redeemer College campus

Postal strike averted

It appears, at the time of this writing, that the Canadian Union of Postal Workers (CUPW) and Canada Post have settled their differences and that we won't have a postal strike after all.

This is good news indeed! For this achievement we congratulate both parties.

A warm thank you

A few weeks ago we appealed to those readers whose subscriptions expire during April or May to send in their renewals ahead of time. The response was heartwarming!

We just want to say THANK YOU for this excellent cooperation.

Stan De Jong,
Manager

In this issue:

Thoughts on Native self-government p.9
Elsey Sneep — Citizen of the Year p.11
Celebrating 300 years of Bach — Handel p.12
The Key — Story by Christine Farenhorst-Praamsma p.13

Calvinist Contact

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Editorial

Re-learning to enjoy God's shalom (Guest editorial)

Aren P. Geisterfer

In this restless world of ever-blaring pictures and noises we often find ourselves short of time. Our minds are always busy and seldom find time to reflect; we often push important things back for later consideration. Unintentionally we then skimp on whatever we are doing. And so when Sunday comes around, we barely have time to get ready for the congregational worship (service) — the communion of saints meeting God in praise and adoration.

The question is not whether we enjoy our Sunday worship services, but whether we are *able* to enjoy them. We tell ourselves that we did receive a blessing; but could we really relax knowing we had consciously prepared to enter God's peace and rest on this special day? Or while in church did we still find ourselves mentally busy with the things of yesterday and last night's late news? Unintentionally, we are unable to enjoy the rest God wants us to have, the nourishment provided, and the joy of not being driven by the world of our daily work.

Wholesome balance between work and rest

What I am driving at is the need to have time to unwind, to experience relaxation in the biblical sense of the "rhythm of life," that wholesome balance between work and rest which is meant to be a blessing for God's people.

To do justice to this God-given rest, we should seriously reconsider the practice of preparing for Sunday celebration by setting aside our Saturday nights. Let us learn from the Old Testament Jews whose Sabbath's rest began on Friday night at 6 p.m. Celebrating God's goodness and the joy of the Sabbath as a vision of the eternal rest began at home. The whole family and those who sojourned with them gathered around the (supper) table to give thanks. Prayers were sung, and after the meal the father would retell how God delivered them from Egypt's house of bondage.

Today we could implement this kind of celebration in our homes by seeing the meaning of the Sabbath in the light of Christ's fulfilment of the Law, bringing eternal rest here and now. In the light of Christ's mandate to His Church, and led by His Spirit, we should set aside our Saturday night supper as preparation for Sunday communal worship. We should make this supper into a family celebration of worship and play, of sharing a meal together and meditating briefly on God's Word: we could engage in a short bible study or "story-telling" including our own walk with the Lord. Some singing and prayer, "making a joyful noise unto the Lord" at home will help us look forward to the morrow. The evening might end with family and friends playing some games together. Remember, this is family worship and play, a celebration of the Lord's faithfulness which we now enjoy despite the world's brokenness and estrangement from Him. It is a testimony that we expect the Lord Jesus back to ring in His Kingdom of Peace/Shalom.

Relearn the practice of His rhythm

I see you react, "This is impossible, unreal ... for today." My dear wife, Amy, said the same and laughed a little. She is beautifully realistic. I have to agree with her, but there is still that call of the Lord. He wants to bless us richly, prods us gently with His Spirit and beckons us to *try*. We should not be too much a part of this hectic world that makes a rat-race out of human life. We must relearn the practice of His rhythm for our lives — small and great, young and aged alike — grasping the healthy balance between work and rest, of worship in our cultural setting as in our daily involvement of work, witnesses to and of worship as *cultus*, which means we achieve communal rest (at home) from all the pressures of our daily life, enjoying the Shalom of the Lord.

A *cultus* which begins at home among families and friends, celebrating God's goodness the night before we come together as congregation allows this "resting" to come to a climax in the Sunday worship service: we had time to prepare to meet our Lord as a bride makes herself ready to meet her groom.

I am quite sure that it will be tough for most of us to begin creatively trying to set apart the Saturday night as an expression of our thanksgiving. We will have lots of frustrations. Families with teenagers will find it almost impossible if they never practise family devotions around the table. Mothers with small children may initially find it absurd but if we allow ourselves room for making mistakes while reaching out to the promise, we can later laugh at ourselves and be thankful for keeping up. At the same time, provided we don't make it into another legalism, we know that it will become a real blessing.

Continued on page 7 ...

Letters

C.C. in Scandinavia

Please, send me some numbers of *Calvinist Contact* free.

It may be that C.C. is the answer of my searching for a Christian world wide news magazine. If so, for certain you have got a Norwegian Christian student of journalism as a subscriber ....

M. Nikolai Vaagnes,
Mullsjo, Sweden

A new trend?

I would like to give a brief reaction to the article "Reflections on a leadership convention" (C.C., Feb. 15).

I also noticed that there is a trend that is making us lose track of our tradition of forming separate organizations. If we realize that the religious and political climate in North America is different than the one in "the old country," then we must be openminded to a different approach.

When a political party and its members are not joined on a basis of business-like policy but on Christian principles, then we will get a party in which progressive and conservative elements have to pull together. The antithesis between belief and unbelief becomes, then, a political antithesis.

Most of us, especially the older generation, can only function in a party that recognizes the Word of God as final authority. I understand this reasoning very well, but at the same time I cannot accept this completely for the simple reason that this will fall short of the freedom and power of God's Word. Is the Word of God not able to function in a party that has no tie to Christian principles?

The choice appears when a Christian party practises a policy which is not good and correct, and a non-Christian party (is one) in which a Christian can participate because its aim is compatible with his or her own belief and conviction.

Herbert Goodhoofd Sr.,
Barrie, Ont.

Just too much to read!

Although we regarded your paper very much, still, we (would) like to discontinue our subscription for a couple of years!

You always kept us very informed about news around the world and we appreciated your Christian-oriented comments on it. However, a person can read just so much, and that's why we have to stop reading C.C., since we (would) like to read *The Banner* for a year or so.

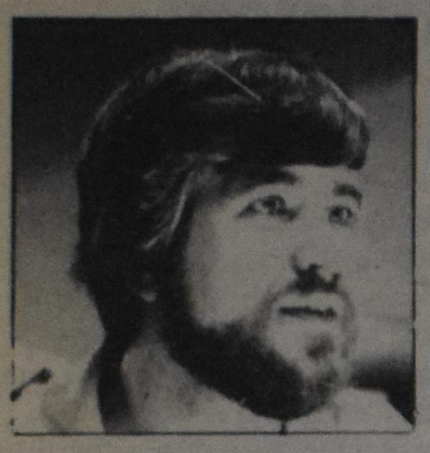
May God bless you all.

Marianne Bosma,
Fairview, Alta.

Still more on Nicaragua

It was unfortunate that *Calvinist Contact* chose to print the article "CEPAD does not speak for Nicaraguan Evangelicals," March 1, 1985. The article, which comes from an organization called the IRD (Institute for Religion and Democracy) is part of a

JUST A MOMENT/HERMAN PRAAMSMA



"Love, lay thy phobias to rest,
Inhibit thy taboo!
We twain shall share, forever blest,
A complex built for two."
(Keith Preston, 1884-1927
from *Freudian Love Song*)

This is the time of year when many educational institutions are looking around for next season's staff. I even have the privilege this year of serving on a Presidential Search Committee. This is quite an undertaking.

At the moment there is some discussion among the members of our committee as to the desirability of psychological testing; not for the members of the committee itself, I hasten to add, but for those who apply for the position of President. And if this is a desirable procedure, the next question will be: what kind of testing will prove satisfactory, and who will administer it.

I have a suggestion to make. A suggestion moreover which will save my organization both time and money. And in order to help as many institutions as possible that may at some future time find themselves in similar situations, I decided to go public with my suggestion. Here it is:

What we ought to do is to totally empty a room approximately 15' x 15' (if such a room is not available, we can, in a pinch, switch to one 5 meters by 5 meters). Next, the room is filled with grade "A" beach sand up to about knee level. A variety of big and little shovels, pails, shells, and the like are provided. All this can be done on a donation basis, and is all you need.

The presidential hopeful at one point between his, no doubt, many interviews with Board members, staff and constituents, is led into this room, *without any explanation*, and the door is firmly closed behind him. Observers take their stations at a variety of pre-drilled observation holes around the room. The test has begun. Videotaping is optional.

It is my theory that what happens next will clearly reveal the personality and character traits of the candidate.

For starters: does he adjust quickly to a strange environment? How long does it take the candidate to decide on a specific course of action (whatever that may be)? Does the candidate perhaps refuse to do anything at all without explicit instructions from some authorizing body, and simply sits passively in the sand until his time is up? (I would suggest an hour minimum). Worse still, is (s)he the type to bury his/her head in the sand, denying the reality of the situation?

Or is the candidate given to building air castles rather than solid sand castles? How long does it take the candidate to select the appropriate tools necessary for what (s)he has in mind? What building style is employed (conservative, traditional, gothic, modern, classical, etc.), and does the candidate take full advantage of all the resources that are present in the room? Does his/her architecture inspire confidence or the giggles?

Does the candidate 'rough in' the broad outline, an overall plan-in-the-sand as it were, to be completed and filled in by underlings later, or is (s)he a person who gets wrapped up in (and bogged down with) great detail?

Another area of concern worth observing is the frustration level of the candidate. Throughout a verbal record must be kept, I think. A simple taperecording device will do. What happens when a sand bridge collapses (and they will, I speak from experience) or when a canal caves in?

Anyway, you catch my drift. This is just a rough outline. I leave it to you to work out the details. Should you use this method, no acknowledgement is necessary, but cash donations are gratefully accepted.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church, Rexdale, Ont.

Longer Letter

A New Zealander responds to Tuyl's remarks

"On which side (Feb. 15 issue) is the New Zealand Government anyway?" Rev. Carl Tuyl's comments demonstrate a lack of insight into the situation which has developed as a result of the refusal of the New Zealand Government to allow nuclear powered or armed vessels of any nation into N.Z. ports.

The question is not which "si .e" the New Zealand Government is on, but the more fundamental issue of the right of a sovereign state to determine its own policy. It is ironic that the U.S. Government has initiated a campaign of innuendo, bullying, barely veiled threats of economic sanctions and other unfriendly actions, in an effort to force a democratically elected Government, expressing the wishes of the population it represents, to back down on a policy which played a significant part in their recent (June 1984) election victory.

The U.S. support for repressive and totalitarian regimes, such as The Philippines and South Korea, which jail political opponents so as to remain in power, is in stark contrast to its intolerance for a democratic nation, with a fairly elected Government, which abhors the policies the U.S. Government is trying to impose upon it with threats and attempted intimidation. The U.S. has not yet learned to accept that others in the world do not accept its policies, and that even its allies on occasion must be allowed to disagree with the most fundamental issues of international relations, without innuendos or outright accusations of communist leanings. Such paranoid epithets hurled at those who do not bow to American wishes is a sign of immaturity and arrogance in dealings with others.

U.S. not sole guardian

The U.S.A. is not the guardian or sole repository of democracy in the world, and in fact by its attitude to democratic regimes, such as that in New Zealand, can in fact be seen as a significant threat to the place democracy places in the international scene. By "democracy" the U.S. Government seems to mean conformity to the wishes of the White House on every issue. Denial of the right to disagree with the policies set by the American administration, by initiating sanctions against states which determine their own directions and policies not approved in Washington, is a bigger threat to democracy than any imagined or perceived threat of "communism" wherever American wishes are not instantly fulfilled.

The decision of the New Zealand Government to refuse nuclear powered or armed warships of any nation (not just the U.S.) is a significant effort to establish some sanity in the madness of the path to nuclear destruction the U.S. seems bent on taking. The prohibition of nuclear weapons in New Zealand ports is not a desire for "nuclear purity" but a desire for universal disarmament, which Rev. Tuyl professes to seek.

This disarmament can never come about by widening the distribution of nuclear weapons, which is as bad as increasing their number, since more missiles become difficult to target and thereby harder to destroy, and thus increasing their potential power for destruction. Disarmament can never come about by tolerating the presence of that which we seek to abolish, and so refusal to allow nuclear weapons in New Zealand is not a desire for "nuclear purity" but a voice of sanity in the madness of international sabre-rattling.

Public opinion counts

One of the greatest fears of the U.S. Government with respect to the refusal to allow nuclear weapons into New Zealand, apart from the denial of port facilities which results, is that other nations may follow the lead taken by New Zealand, in particular Holland, Japan, West Germany and Australia, where popular opposition to nuclear weapons continues to pose a threat to the ambitions of the White House.

This fear is not groundless, as is indicated by the decision of the Australian Government (under pressure from the public to support the stand taken by New Zealand) to ban testing of the MX missile. This issue, which is by no means foreign to Canadians, should show that it is possible by protest to show the Super-powers and other militaristic governments of the world that it is they, not the people they purport to represent.

Continued on page 5...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

disinformation campaign against CEPAD. The IRD, which has been described as a "virtual seminary for the Reagan administration" actually supports US funding of the "contras," mercenaries who are responsible for the murders of Christian clergy, health workers, teachers and peasants as well as the destruction of schools and hospitals in Nicaragua.

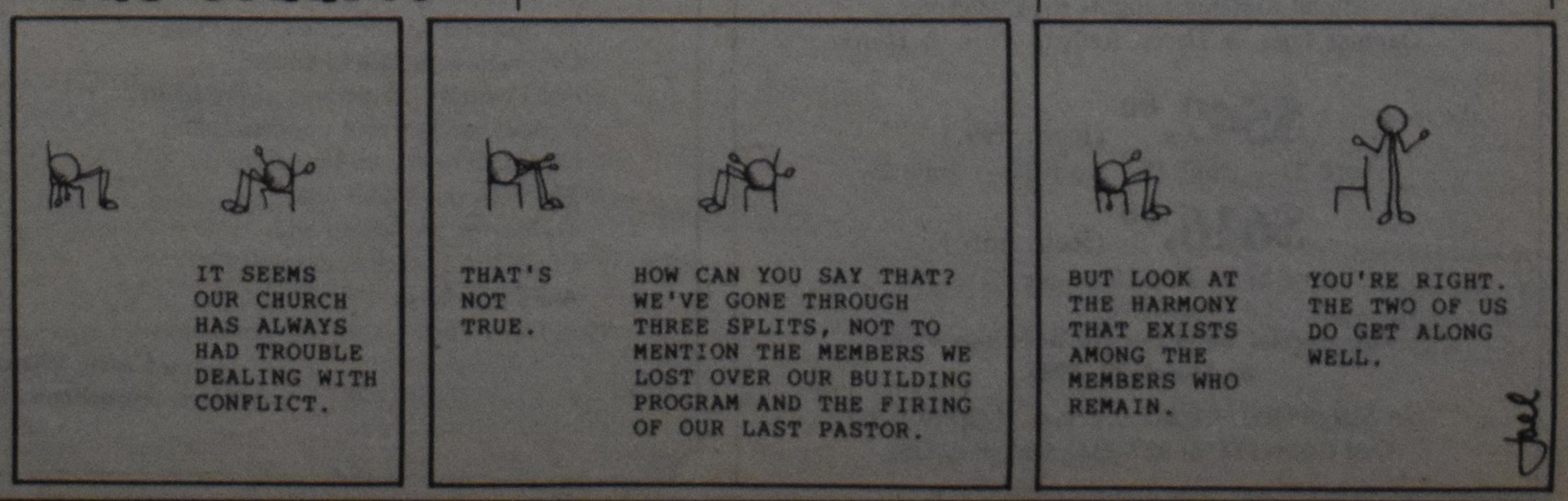
Perhaps any further interviews of journalists which are published by the IRD should be read in this light. In the meantime, Christians should increase their support to CEPAD and to all churches and agencies in Nicaragua who are serving the cause of peace and justice.

Amanda McGunnigle,
Dartmouth, Nova Scotia

Response

The "article" referred to was a **news** *story (not editorial comment) provided by the Evangelical Press (EP).*

C.C. selects news items which it deems will be of interest to readers. The paper may or may not agree with opinions expressed in those items.
MVT


the stuarts
IT SEEMS OUR CHURCH HAS ALWAYS HAD TROUBLE DEALING WITH CONFLICT.
THAT'S NOT TRUE.
HOW CAN YOU SAY THAT? WE'VE GONE THROUGH THREE SPLITS, NOT TO MENTION THE MEMBERS WE LOST OVER OUR BUILDING PROGRAM AND THE FIRING OF OUR LAST PASTOR.
BUT LOOK AT THE HARMONY THAT EXISTS AMONG THE MEMBERS WHO REMAIN.
YOU'RE RIGHT. THE TWO OF US DO GET ALONG WELL.

Society

Law Reform Commission of Canada Study

Arson — A growing national concern

Stan De Jong

"Canada's inadequate and antiquated arson laws are a poor match for the sophisticated modern arsonist," said Justice Allen M. Linden, President of the Law Reform Commission of Canada, as he recently released Commission Working Paper 36 entitled *Damage to Property: Arson*.

The Law Reform Commission of Canada was established in 1971 for the purpose of modernizing Canada's federal laws and making them more meaningful, relevant and effective. The Commission is now in the process of drafting a new *Criminal Code* for Canadians to reflect the Canada of the 1980s and not that of 100 years ago, when the predecessor of our current *Criminal Code* was enacted.

Alarming Statistics

Justin Linden explained that Working Paper 36 was motivated in part by recent statistics which show that the crime of arson has become a serious national problem, noting:

- The incidence of arson in Canada went up drastically between 1977 and 1981, an increase of 27 %.
- In 1982, a total of 8,881 actual arson offences were committed encompassing — together with other set fires — 18 % of the total losses caused by fire.
- The total actual dollar loss for 1982 estimated by the Fire Commissioner of Canada is $180,527,394.00 — representing an actual dollar loss of $7.00 per Canadian.
- In 1982, arson and other set fires caused 40 deaths and 523 injuries.

Justice Linden observed that there has been a significant acceleration in the number of deaths, injuries and economic damage caused by acts of arson throughout Canada in recent years, while Canada's laws dealing with the offence have scarcely changed since they were embodied in this country's first *Criminal Code* in 1892.

Revamping an antiquated law

The Commission is inviting Canada's legislators to toughen up the laws by treating arson as a more serious offence, by expanding the offence to include the destruction caused by explosives — and by making the arson laws easier to enforce and apply.

The intent is to provide police and fire enforcement officials with the means to counter the threats posed by the sophisticated modern arsonist without in any way jeopardizing the accused person.

Further, in order to make inroads on arson, better resources would have to be provided for detecting and prosecuting the arsonist and more use should be made of the civil justice system to remove the profit incentive from the arsonist.

Justice Linden noted that insurance companies tend to have a better success record when defending fire damage claims in the civil courts where arson is suspected than would be realized when arson is prosecuted in the criminal courts, because of the less onerous burden of proof of arson which falls on the insurance company when defending a claim in the civil courts.

Definition of property

Working Paper 36 also recommends eliminating the numerous distinctions which have worked their way into Canadian law relating to the "nature" of the property which can be the subject of an arson charge.

Said Professor Jacques Fortin, Commission Vice-President: "Surely, when a fire is out of control it is immaterial whether it has been set to a bed or a barn. Whatever the form of property is, there are bound to be economic losses, danger to life, property damage and possible fraud."

He observed that a law of arson covering all forms of property other than that entirely owned and possessed by the accused person would be much easier to apply and would prevent the danger of acquittals based on unnecessary technicalities.

Input appreciated

The Commission greatly appreciated the assistance provided by representatives of police and fire enforcement communities throughout Canada, as well as the views of the Canadian Association of Chiefs of Police and the Insurance Crime Prevention Bureau as presented by Mr. Patrick Collins, Chairman of the Arson Committee of the Police Chiefs Association.

President Linden commented that the Commission will consider all of the views expressed during the consultation process before drafting its final report and indicated that the Commission was anxious to generate views from the public on these issues through publication of the Working Paper.

Copies of Working Paper 36 are available by mail free of charge from Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, ON K1A 0L6.

Arson law in history

Arson — Common law

The original common law offence of arson was defined as "the malicious and wilful burning of the house or outhouse of another man" (Kenny's *Outlines of Criminal Law)*. Not only was the dwelling-house protected by the offence, but also those buildings which fell within the meaning of "outhouse," namely, buildings "parcel thereof, though not contiguous thereto, nor under the same roof, as barns and stables." The term "of another man" meant buildings which were possessed or occupied by another rather than owned by another. Thus, a person in lawful possession of a house, but without legal title, could burn it without committing arson, although if by so doing he set fire to another person's house, he would commit arson. But a person with legal title to that same house could be charged with arson for burning it because it was possessed by another person.

Arson — statutes

By the time of the 19th century consolidating statutes in both England and Canada the ambit of the arson offences was extended to the following kinds of property: churches and other "places of divine worship"; buildings or erections used in farming, trade or manufacture; buildings pertaining to railways, ports, docks or harbours, canals or other waterways; ships or vessels of war; public buildings and other buildings in general; mines and ships; and crops as well as stocks of vegetable produce. Thus, property which was important to religion, agriculture, transportation, manufacture, commerce and war were protected, as well as buildings important for habitation.

Arson — criminal code

In the first *Criminal Code* of 1892 the substance of the law of arson was not changed to any great extent although the form was varied. Changes to the *Code* were made in 1919, 1921 and 1938 and the form of arson offences was once again modified in the 1955 *Criminal Code*, but the substance remained fundamentally the same.

Redeemer College joins the big leagues

... continued from page 1.

The committee felt Redeemer's student-faculty ratio is "reasonable." Some concern was expressed about minimal laboratory facilities, weaknesses in the library's Canadian content, and lack of a sabbatical policy for faculty members.

De Bolster says as far as he knows, Redeemer, and British Columbia's Trinity Western are the only private, independent schools to have been admitted to the AUCC. "It's incredible," he says. "I'm delighted!"

Overall, it seems the grade AUCC gives Redeemer is a definite "A." The report ends by saying, "In summary, the visiting committee was impressed with the quality of the faculty, the competence of the administrative staff and the attention paid to good planning and development of their academic programs.

We were particularly impressed with the commitment of all sectors of the college, students, faculty, support staff, administrative staff, and the supporting broader community to the idea of developing their own higher education institution of high academic quality."

Precious

Joy, song, laughter ...
Flowers, trees, God's creations,
Little insects, squirrels, birds, pups and kittens.
Youthful squealing, hugs and kisses of delight,
Words to read, wisdom to learn.
Joy, love and knowledge to share
Along life's path of
Beauty, pain and new beginnings!
To feel, smell and walk among
The flowers and trees,
To watch little insects,
And mischievous squirrels,
To hear the quiet music
Of God's little birds!
Playful pups and kittens
Spring the fountain of youth!
To hear the squeal of delight
From a little child,
To wipe away his tears and fears,
To hug and spread one's inner warmth.
Oh, such is the life of Christ!
Written words and pictures of the heart
Spread wisdom and understanding.
Oh much to say and much to do,
But to sit quiet with you,
To feel the friendship and
Cherish the times and emotions
Are so precious too!
God Bless You!

Cathy Wincott, Hamilton, Ont.

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Pressreview

Carl D. Tuyl

March has come. The month nobody wanted. It is not quite winter and only half of it belongs to spring. The snow on our street looks like something that just came from some manure pile, and courageous daffodils get zapped with Siberian temperatures. We can only grin and bear it.

It was not a good time to receive the U.N. Secretary General in Ottawa. Ottawa in March looks like a salt mine. Anyway General Javier Perez de Cuellar came to challenge us to an active role in the peacemaking process. That man has a name worthy of a symphonic composition: Javier Perez de Cuellar. Not your more common Pete Petersen or John Janssen.

The Battle of the Senate continues. John Crosbie is working on proposed constitutional amendments that would rein in the Liberal-dominated Upper House. A constitutional amendment requires the assent of Parliament and seven provinces. The Senate cannot veto a constitutional amendment, it can only delay its passage for 180 days. Mulroney stunned the House earlier when with great gusto he offered to abolish the Senate if he had the backing of the Liberals. Fat chance!

The legislative performance of the government still compares to the pace of a lame horse with double pneumonia. We are still being consulted. This government is hooked on consultation.

Renee Levesque, in trouble deeper than the Grand Canyon, with an unreliable majority of no more than four seats, put the touch on the other Quebecois from Ottawa, who politely told him that there was no loose change in the pot. That expression "loose change" I picked up from church budgets which record undesignated collected money in that manner.

The Turners are having a hard time of it. Not only is the Liberal opposition in the House no great shakes, but their official residence Stornoway is still not ready and Mr. and Mrs. Turner are still the guests of the Speaker Mr. Bosley. The Department of Public Works is probably infiltrated from top to bottom with Tories. Stornoway, isn't that where Queen Juliana lived?

The collective sigh of relief upon the news that Canada Post will continue to be operative (after some fashion) resulted in stormwarnings all over the country. The colossal sigh of Editor Witvoet was individually noticeable in this hurricane. The letter carriers get 5.9% and more job security than the Pope in Rome.

The Petrofina mystery continues. How much did we pay? Too much, too little? The auditor-general would like to know. But Mulroney who made such moving speeches about open-book policies is not supplying the necessary information.

The king is dead; long live the king — in Russia. Fortunately the arms control talks in Geneva started as scheduled. We must not get our hopes up too high about these negotiations. It is of course a start, but not much more either. Arms control has become a science as complicated and mysterious as the study of quasars.

People keep on killing each other with devilish monotony. The Lebanese kill Israeli's and the Israeli's kill Lebanese. Vietnamese kill Kampucheans, and Kampucheans kill Vietnamese. The Irish kill Englishmen, Iraqi's kill Iranians, and the Armenians lust after Turkish blood, all of it vice versa of course. In Latin America people feed steady streams of blood to the sea of human misery. Nation rising against nation, and kingdom against kingdom, and it seems that only the intervention of the second coming of the Prince of Peace will ever bring about the cessation of the slaughter of Abel's children.

Since 1979, 5000 books and research papers have been published on the subject of obtaining happiness. Seventy percent of these publications originated in the U.S. and thirteen percent in Canada. I know one that was already published in 1563. Three things are necessary, that little book said, to live and die happily. But who reads the Heidelberg Catechism? Not even catechumens!

Maybe the Swiss have something! In Switzerland there was a referendum on the question whether all workers over 40 years old should have an extra week of vacation. Paid vacation that is! Officials in that country said that 14 of the country's 24 cantons had rejected the government's proposal. Imagine how such a proposal would have fared among the ranks of the unions on this side of the ocean. Nay-voters would have had to run for their life.

Tonight is our prayer service which reminds me of the vegetable merchant who could never satisfy a particular customer. The cauliflower was too big, the carrots too small, and the cabbage too little. One day when the merchant had again listened to that long litany of complaints he said in exasperation, "Lady, at the next prayer service would you please mention sizes?"

Real trouble

... continued from page 1.

sized family farmer is threatened: no wonder that five years ago the average farmer tried quickly to enlarge his acreage and buy new machinery when land prices skyrocketed: all the pressure, from Washington and from the markets, was to get big or to miss out.

"Clearly the policies of the past two decades have not brought us to a healthy position," Skillen agrees, "but the answer is not now to pull the rug out from under farmers in general, leaving the spoils to those few giant enterprises made fat by past government subsidies and pay-backs.

"The answer must be found in returning American agriculture to a healthy market situation for millions of, and not just a few thousand, farmers. That will require cut-backs in federal supports alright, but it must include multiple structural changes beginning with lower ceilings on federal subsidies to any single farmer — much lower than even the Administration is proposing. Healthy, competitive agriculture will also require changes in tax and conservation policies which target those fewer federal dollars to the efficient, soil-conserving, water-conserving, energy-conserving farmer who is, in most cases, the medium-sized full-time family farmer."

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New Zealander responds

... continued from page 3.

who desire to pursue policies which lead to war.

The protest of the New Zealand Government may have come as a surprise to nations around the world. However, it is no surprise to the nations in the South Pacific. Every visit by a U.S. nuclear powered or armed warship to New Zealand in recent years has been marked by massive protests and harbour blockades by small boats, and now that the elections have returned to power a Government which supports this popular protest, it was only logical for the recent official decision to ban such ships from New Zealand ports. However, it should be pointed out also, that the decision bans only those ships, of any nation, which are nuclear powered or armed. A conventional warship, armed with conventional weapons, is not banned by this policy.

It has been reported that the U.S. Government deliberately provoked the latest confrontation in an effort to test the will of the New Zealand Government, and to try and force it to back down. The U.S. could instead send a conventional warship, but because it refuses to inform the New Zealand Government (and thereby the world) that a visiting ship is not nuclear armed, all ships are thereby denied entry. This is either an admission by the U.S. Government that nuclear proliferation has extended so far that no ship is free from these abhorrent devices, or else a desire to have the world think so. Either way we want no part of it.

Long-standing nuclear ban campaign

The New Zealand Government and people have also been battling for years, along with the other nations in the region, to force the French Government to cease testing nuclear devices at Mururoa Atoll. This policy, which has been supported by **every** New Zealand Government, not just the present one, is part of the on-going campaign to halt the nuclear arms race, and eventually lead to nuclear disarmament by **every** nation, not just the Americans and the Russians.

If Rev. Tuyl had been aware of the long-standing deep-rooted campaign to ban nuclear weapons of every type from the region, a desire sought by the many South Pacific island nations, he would not be so surprised that the New Zealand Government refused to allow American warships which carry such devices. Neither would he accuse us of a desire for "nuclear purity" as though this was a repugnant thing or something previously unheard of from the region. If the news media of North America were more sensitive to the aspirations and desires of the many small nations in the South Pacific, of which New Zealand is only one, instead of giving all the attention to American blustering, bullying and self-aggrandisement, then the world would know that there is still some sanity, and that democracy still exists south of the Equator. The challenge is now for other nations of the world to follow this lead, and by refusing that which is evil, learn to choose the good.

Chris Gousmett,
Toronto, Ontario
(A New Zealander studying in Canada)

Church

Marian Van Til, page editor

Church examining South African business involvements

MINNEAPOLIS, Minn. (EP) — The American Lutheran Church (ALC) and Control Data Corp. (CDC) continue to debate the multinational corporation's role in South Africa.

The ALC owns shares in CDC, and past stockholders' meetings have often led to confrontation over CDC's business dealings in the racially segregated South Africa. But recently about 30 representatives of the two organizations met for a day of dialogue to discuss their differences.

"More came out of the day than I expected," said Robert W. Duncan, president of international operations for CDC. "We have our differences, but there's nothing wrong with that as long as there are three or four places where we touch.

"I feel less able to change the (apartheid) system than you (church) people do," he continued. "If the church didn't take the position you are taking I would be disappointed."

Charles P. Lutz, director of the ALC's Office of Church in Society, said that while further joint ALC/CDC projects would be considered, there's a "bottom line" for the church. The ALC will "insist on a vigorous and forthright public witness by CDC, and other American companies we can influence, against the apartheid system and for genuine movement toward justice for all people in South Africa." Lutz characterized CDC as "a company which seeks to be socially responsive and responsible," but acknowledged that the company's presence in South Africa "has varied and contradictory implications. You pay taxes, some of which support an oppressive system whether you wish it or not," he explained. "Along with other foreign investors, you give some credibility and legitimacy to the system just by being there." CDC's Duncan cited the company's efforts to improve education in South Africa, and special programs to provide training to non-whites, and commented "When you say 'get out,' I can't do it. I have seen what we are accomplishing by being there."

Anglican evangelical assembly affirms virgin birth

LONDON (RES) — In response to the controversy centering around Bishop David Jenkins of Durham, the Anglican Evangelical Assembly at its early 1985 meeting, affirmed the virgin birth and the empty tomb.

Representing the evangelical wing of the Church of England, the Assembly declared that (a) "the incarnation of Jesus Christ was accomplished through actual virgin conception, and (b) the resurrection of Jesus from the dead was an event which included a bodily rising and resulted in an empty tomb on the third day."

The Assembly also deeply regretted that the historical truth of these doctrines had been doubted or declared optional "by some within the leadership of our church, thus causing world-wide dismay," and urged those concerned in selecting Anglican bishops "to ensure that commitment to biblical and credal orthodoxy is considered an essential criterion for candidates for episcopal office."

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Church News

Christian Reformed Church

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— to Charlottetown, P.E.I., Rev. Carel Geleynse of Port Perry, Ont.

— to Calvin, Ottawa, Ont., Rev. John Kerssies of Redeemer, Sarnia, Ont.

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— to Grace, Cobourg, Ont., Rev. Aren Geisterfer, chaplain, McMaster University, Hamilton, Ont.

— to Salmon Arm, B.C., Rev. Anthony Schweitzer of Chilliwack, BC

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— to Chatham, Ont., Rev. C. Pronk of Grand Rapids, Mich.

Rime or Reason

Doctrinal erosion
in the forest of theology
does what acid rain
is doing to ecology.

Klaas Sis

There are, on many pulpits,
we must admit with pain,
stubborn pollution culprits
who spew pure acid rain.

Sy Nodd

THANKS TO GOD and Appreciation to His People

At its February 20–22 meeting at Brookside Christian Reformed Church in Grand Rapids, the Board for Christian Reformed World Missions humbly and gratefully noted the response to financial need in its worldwide ministry. The Board has been enabled to repay the funds borrowed at the time of its recent financial crisis.

However World Missions still projects a deficit by the August 31 end of its fiscal year. Because of budget constraints eleven needed positions around the world have not been able to be filled. Therefore the Board prayerfully requests the continuation of expressions of love and concern by our gifts and prayers for the extension of God's Kingdom.

Christian Reformed World Missions

Pastoral Pondering

Improving your preacher's mileage: a user's guide

Ken Baker

The following is intended for all congregations and consistories. Notice it is a *User's* Guide, not an "*Owner's* manual!" We do not buy preachers for our personal or communal possession. We call them in order to make "use of" and benefit from the gifts which the Lord has entrusted to them to "equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:12).

This guide is for improving the mileage of your PREACHER. I realize that ministers of the Word and Sacraments do more than preach, but the focus of our attention in these weeks has been on preaching as the central task of ministers.

This guide is offered to enable you to get more out of your minister as PREACHER.

One: Pray for him! Offer a prayer for illumination on Monday, asking the Spirit of God to lead your pastor into a fruitful understanding of the Word as he begins another week of sermon preparation. Pray that he will be sensitive to the needs of the world, the community, and the congregation as he seeks to make God's Word concrete for our life and times.

Two: Respect his gifts, limits, and needs. Obviously not every preacher is equally gifted in all the skills of sermon making and proclamation. Where one is stronger in exegesis the other is stronger in delivery.

It doesn't matter what your former preacher was able to do or not to do, nor what the neighbouring preacher's gifts are. You have called this one to feed you from the pulpit. Ask how you can maximize his effectiveness and fruitfulness as a proclaimer of the Word. Maybe you will have to limit some of his other responsibilities, e.g. the number of classes he teaches, or the amount of counselling or visiting he does, in order to provide him with adequate time for sermon preparation.

Congregations and especially consistories must weigh this sensitively in consultation with their pastor!

Three: Pray for him!

Four: Offer regular pulpit exchanges and Sundays off for your preacher. The pressure to produce two "faithful" sermons week after week is draining. Some handle it better than others. Some, especially "rookies," find it at times overbearing. Happily, the consistory which supervised my work in my first pastorate was very sensitive this way. Not only did I enjoy monthly pulpit exchanges with my colleagues in northern Alberta, but if I ever felt over-extended or just exhausted, I was able to cry "help" without feeling guilty about shirking my duties.

On the other hand I have talked to some brothers in their first pastorate who lose joy and fulfilment in their preaching at times because their consistories are not sensitive to their frustrations, exhaustion, and limitations. These pastors, remember, have no file to draw on. They are still developing skills in sermon preparation and delivery. They are dealing with many other pastoral responsibilities and situations for the first time which are also time-consuming.

Five: Pray for him!

Six: Insist that your minister take time to attend occasional conferences and workshops and engage in leisure study. Often a minister's study time is devoted almost exclusively to sermon preparation and he has little or no time to refresh himself with other theological pursuits and sharing with colleagues.

Seven: Pray for him!

Eight: Encourage him!

Nine: Pray for him!

Ten: If you do not regularly do so yet, consistories, sit down with your minister and ask him how he feels about his preaching ministry, his strengths and weaknesses, and where he feels he needs to grow.

It is my hope and prayer that this "user's guide" will help make your minister's preaching more fulfilling and joyful for him ... and for you!

Rev. Baker is pastor of the Immanuel Christian Reformed Church, Hamilton, Ont.

Defining a church by what it isn't

One of the ever present hazards for the churches which arose out of the Protestant Reformation is that they may be tempted to define themselves principally in terms of what they are not.

Of course, there is always a reverse side of the coin. Any church in any age which declares its goals and aspirations can be described in terms of what it does not strive for and what it does not endorse. However, it is one thing if the world around it makes this reversal. It is a much more significant thing if the church begins to see *itself* in terms of what it is not.

Having said that, it is very hard to prove that a church is actually doing that. Indeed, it is still more difficult to look backwards a couple of generations or more and make such an assertion about what was historically the case in the church.

Weigh the past

Part of the task of the church historian however is to weigh the implications of a church's actions and declarations in past eras to try to understand how that church understood its mission and aspirations. Such interpretations are surely not infallible but invite testing and reflection. And, the end result of exploring the history of the church is not simply to gather an impression of what once was, but to see what now is in a proper perspective. From that advantage of understanding the context of where we are now, we may, by God's grace, then be led to a clearer focus on what we ought to be.

It strikes this observer of the past that the Presbyterian Church in Canada has at some points in its history been perhaps too ready to define itself in terms of what it was not.

There is evidence that in its early years (prior to World War I) Presbyterianism in Canada was very certain that it was not Roman Catholic. For too many of its people the faith was more clearly understood in terms of not being Roman Catholic, than in terms of what it meant to be Presbyterian and Reformed.

In the generation from 1925 to 1960 it might be said that the Presbyterian Church in Canada was too dominated by the fact that it was not the United Church. The continuing Presbyterian Church in Canada felt an inordinate pressure to explain and reexplain why it had stayed out of the United Church of Canada into which so many of its former members and congregations had entered.

Unhealthy, negative definitions

In a future column I want to explore the Presbyterian Church's present image of itself — positively and negatively. However, it strikes me that other Reformed Churches in Canada may also be in danger of succumbing to unhealthy negative definitions of themselves.

Is the Canadian segment of the Christian Reformed Church in danger of trying too hard to define itself in terms of not being the "Dutch Church?"

Is the Canadian Reformed Church focusing too much on the fact that it is not that Christian Reformed Church which is trying not to be seen as the "Dutch Church?"

If you belong to either of those bodies you will have to judge the validity of those questions for yourself. For me, I'll stick for the moment to analyzing the Presbyterian psyche in terms of what we are and what we are not. Join me again next month when I continue this amateur effort in self analysis.

Presbyterian comment

Robert J. Bernhardt

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.

Relearning to enjoy God's shalom

... continued from page 2.

As we attempt to return to the old practice of preparing for the celebration of the Sunday's rest in a world filled with restlessness and injustice, our lifestyle will draw attention to the peace of Christ that we possess in such rich measure. I am not trying to suggest that we develop a mentality of intlifference to a suffering world. But we can wrestle ourselves free (by God's grace) from the frantic lifestyle of our secular age and not give in to the breakdown of family life and structure. Instead, we can by God's grace, allow these structures and our lives to be blessed and prepared for service by the Spirit. It will become obvious to us and our neighbours that we have the abiding peace of Christ living in and influencing our whole being from week to week.

What do you think? Is it worth considering? Or is this another dream which belongs to the world of the past?

WHEN THEY TELL YOU THAT ABORTION IS A MATTER JUST BETWEEN A WOMAN AND HER DOCTOR

Photograph Dr. Rainer Jonas

We can't. Christ commands us to remember the least of these. Join us in prayer and efforts to establish justice for the unborn and ministries for women with crisis pregnancies.

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"ALL THAT IS REQUIRED FOR EVIL TO TRIUMPH IS FOR GOOD MEN TO DO NOTHING"

Edmund Burke

Sponsored by: **Lambton Right-to-Life**
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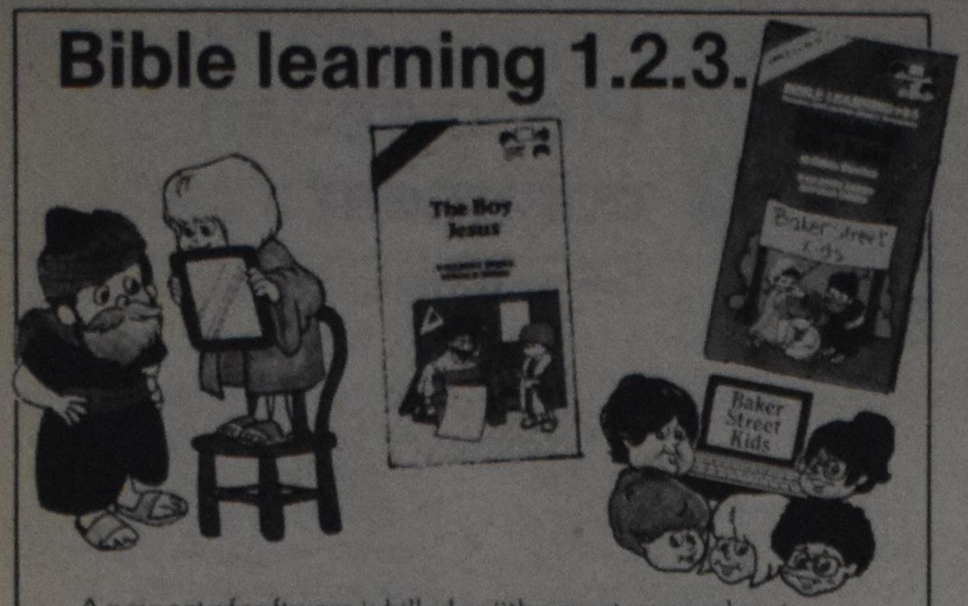
THEY'RE FORGETTING SOMEONE

Education

Henry de Jong, page editor

Bible learning 1.2.3.



A new set of software is billed as "the most unusual and effective Bible learning program you have ever seen." The material presents the "Baker Street Kids" enacting Bible stories, and it follows up on the stories with questions and answers. Authored by the father-son team of V. Gilbert Beers (editor of *Christianity Today*) and Ronald Beers (editorial director of Youth for Christ), the programs can be used with Apple II +, IIe, and IIc computers and with the Commodore 64.

The first four programs in the series are Early Heroes of the Bible, Searching for a King, The boy Jesus, and The Early Church. They are published by Baker Book House.

New Christian School being planned in New Mexico

A group of parents in Farmington, New Mexico has formed a Christian School Association in the hopes of opening a Christian School in the Farmington area in the fall of 1985.

The school would be an accredited school, employing certified teachers, and affiliated with Rehoboth Christian School. Plans are to include grades 1 through 6, with a Kindergarten if there is enough interest.

Qualified teachers who are interested in being involved in the birth of a new Christian school in the Four Corners area may request an interview by writing to the Farmington Christian School Association at Box 2217, Kirtland, NM 87417.

Your prayers are appreciated as we seek to train up our children in the way of the Lord.

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Two perspectives on learning

Dr. G. Mellema
Calvin College

Is learning a process or final achievement? Educators have different views. For example, there may be a classroom activity in which students are learning about Paul's missionary journeys. In this learning as a process, individuals participate for specific intervals of time. If parents ask, "What did you learn in school today?" they want to hear about a specific achievement, not a process of participation.

Some educators regard the process of learning as most important. In their view, the end product is not very important. Students should have many ongoing experiences which are interesting, dynamic and encourage discovery. Richness of experience is the heart of learning instead of the end product. This view was also held by the great American educational theorist John Dewey.

Other educators say that you measure the value of education by its end-product. Process is important but only as a means to the end-product of achievement. How a lesson is taught is determined by how the students will best learn the lesson. Whether the lesson is enjoyable or whether the lesson involves the students in an activity is not that important. Students who learn by this method may be jealous of students who are "experiencing" their education but in the end they will be much better off, especially intellectually.

Must Christian educators choose one view and reject the other? Some educators may suggest that both views can be combined. That would be the best of both worlds. But should a Christian synthesize these views to try and find the correct balance between process and end-product?

There are two things to keep in mind. First, Christian education is a goal oriented enterprise. There are specific reasons why Christian educators instruct in the manner that they do; reasons based on the aims they have adopted (in the light of God's Word, the creeds and confessions, the wisdom of the great educators of the past, and so on). Therefore, while richness of experience is an important part of the learning process, a Christian educator can never permit learning to become process for process sake.

The learning process must be goal-oriented, and the classroom activities must reflect those goals. In other words, the process must reflect the goals. To make the process an end in itself is not in keeping with the goal-oriented nature of Christian education.

Second, in an important sense, Christian education is an art of ministering. "Learning takes place when the ministering of the teacher is accompanied by an inward response of the learner. This process can be compared to the art of medicine. As the physician ministers to the patient, there is in the sick body an "active principle conducive to health." The body responds to the efforts of the physician. And just as it makes sense to talk about a patient who has been fully healed, it is important to note that healing is a process which involves a dynamic interplay between the efforts of the physician and the activity of the body.

So it is with education. To take seriously the idea that education is an art of ministering does not mean a denial of the view that learning can be seen as a final achievement. But it does imply that learning is a process that involves an active interplay between the efforts of the teacher and the active response of the learner.

It is a serious mistake to believe that the value of education is measured strictly by its end product. The creative efforts of a learner cannot be described by the words of the end product. The process is an art which draws out the best in both the teacher and the student. The end result of learning is a finished product which can only hint at the artistic skills which brought it into existence.

Adapted from an article in Christian Home and School, Feb., 1983, by Christian School Journal, St. Catharines, Ont.

Chalkmarks

Report cards

Second term report cards will soon be sent home. Does that bring back a few memories of school days long gone? While certain things at school may have changed over the years, this little piece of paper still carries with it considerable importance in a youngster's life. Parents expect a fair and honest accounting of their child's work and students themselves should know how they are doing.

The significance we attach to student evaluation should be seen in the context of a child's life, both now, while attending school, and for his or her future years. While grades reflect directly on present classroom work, not everything taught at school can be tested and measured. At the same time, students learn things over and above the stated curriculum.

Evaluation, in other words, involves more than just adding up test marks and observing behaviour; the more subjective aspects of personality, attitudes and spiritual maturity also need to be considered, along with the awareness that God is working actively to shape and mould the hearts and minds of His children.

Evaluation also helps to define more clearly our educational task as a school. This task begins in the home and is shared by the church and community, but it takes on particular focus in the classroom. As we ask ourselves — "For what do we educate?" — we develop learning goals and methods appropriate to the child's age and level of understanding.

We see the need to teach basic academic skills, for example, and give the students a view of life that is grounded in Scripture and begins to show each child how the reconciling work of Jesus Christ brings peace and joy and opens up the possibility of love and service to God and one's neighbour.

A third consideration in evaluation concerns the expectations we hold for our children. It is only right that we hold "high" expectations for our children, since they are unique individuals, created and known by God, bearing His image. But these expectations need to be consistent with the child's overall level of development and maturity, and we need to recognize and encourage the special talents and abilities which they have been given.

P.A. Kienel writes, "The future worth of a child is not solely dependent upon his or her grades in school. There is no consistent correlation between a child's intellectual capacity and his lifelong level of achievement. This does not mean that good marks in school are liabilities, but it does mean that we should show the same level of love and optimism for the low achiever as we have for the high achiever."

In summary, grading and evaluation is important and necessary, and it should be meaningful for all concerned — students, parents and teachers. Together, we ask the Lord to give the teachers insight and sensitivity as they prepare reports, students the ability to respond in a positive way to their teacher's comments and parents the opportunity to give their children honest praise and encouragement.

Herb Goodhoofd,
London Parental Christian School News,
Ontario

Feature

An interview with CPJ's John Olthuis:

Thoughts on native self- government

Native rights and self-government have largely been forgotten since the constitutional conference with Pierre Trudeau. And yet, at the upcoming constitutional conference in March, the second in a series of three to talk about native self-government, the new Conservative government is in a position to make a major move. In fact, it's making many of the right noises through its Minister, David Crombie.

John Olthuis is a researcher with the Citizens for Public Justice (CPJ) a Christian political organization based in Toronto. He also works with Project North and several Canadian church leaders with regard to the Constitutional discussions; he's policy adviser to the Dene Nation and has worked with the First assembly of Native Peoples on land claims policy. He was interviewed by Ben Vandezande.

C.C.: *What has been your experience with the new Conservative government concerning the issue of native self-government?*

Olthuis: I think Mr. Crombie is off to a very good start. He's an ambitious minister. He's gathered good people around him and he's instituted reviews of several important policies such as the claims policy which is the policy for the settlement of comprehensive land claims. He's also made himself very accessible to native peoples. So the signals so far are very good, including the position the P.C.s took at the first preparatory meeting for the upcoming constitutional conference, a meeting at the ministerial level (attorneys general and not the affairs minister) at which Mr. Crosbie, Federal Attorney General, said the federal government would like to entrench some view of self-government in the constitution as an objective for the April 2nd and 3rd conference.

C.C. *Was that a bit of a surprise?*

Olthuis: Native leaders were not expecting it and it's still not clear whether Mr. Crosbie is talking about entrenching the *principle* of self-government in the constitution or entrenching it as a *right*. There is a major difference. If it's a principle, it has no legally binding effect. It would be similar to the present clause in the constitution which says that there should not be regional disparity in Canada.

C.C.: *What if it's a right? What does it mean if that's entrenched in the constitution?*

Olthuis: If it's a right, it's very important because it means that it has constitutional protection, and no provincial or federal law can override that right. But if it's put in as a right, it should also be accompanied by a list of powers that go with the right. So we're all looking particularly to the native organizations to see which way Mr. Crosbie and Mr. Crombie will move as the conference comes closer; whether they'll move toward the "right" position and a list of powers or whether it'll become simply the principle of self-government.

C.C. *Are Mr. Crosbie and Mr. Crombie in a position to, in fact, make those moves? Are they in a position to set the tone for the Conservative government?*

Olthuis: Of course it's subject to cabinet approval: Mr. Crombie supported Mr. Crosbie, not Mr. Mulroney, in the PC leadership race. Crombie is accountable to the cabinet. Through the Social Development Committee, which has many of the ministers that are closer to Mr. Mulroney such as Eric Nielson, Michael Wilson and Mr. De Cotred, the Treasury Board chairperson, the big financial people.

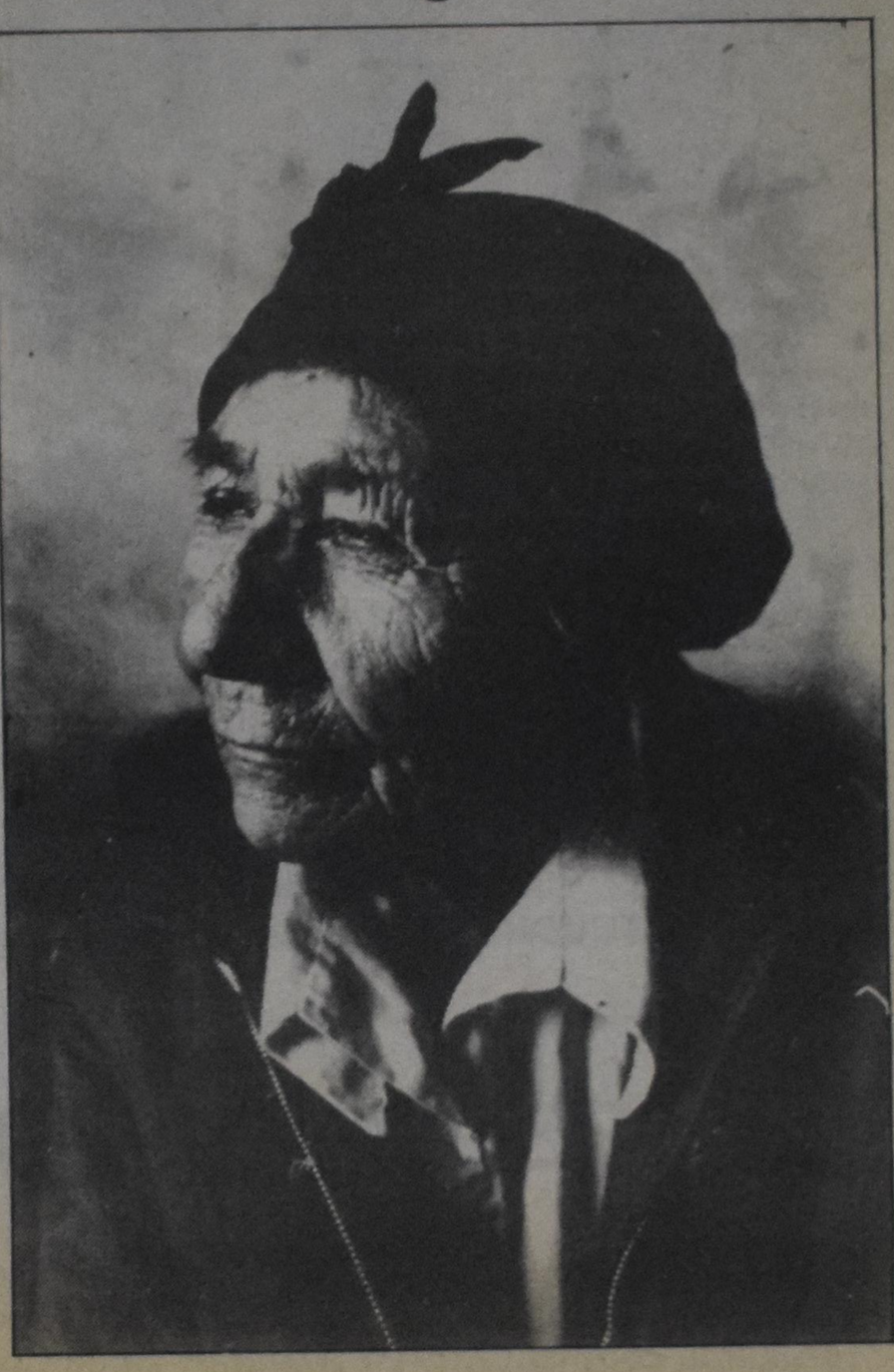
So it remains to be seen whether the upfront Conservative ministers are painting a progressive picture on the native affairs with "the dirty work," so to speak, of eroding native powers happening behind closed doors. It's too early to tell what the final position will be but it's naive to think that the dual process is not going to be there.

C.C.: *Another partner in this scenario are the provincial premiers. Apparently Ontario played a rather important role under Premier Davis. Could you describe that role? What was the Davis position?*

Olthuis: The Davis position was a very progressive one in the context of the last conference. Mr. Davis, along with Mr. Pawley from Manitoba and Mr. Hatfield from New Brunswick, suggested the entrenchment of self-government as a principle in the constitution and that was the most progressive position on the table.

C.C.: *Compared to the other premiers.*

Olthuis: Compared to the other premiers who were saying, "we don't want any changes in the constitution until we know exactly all the details of what self-government might mean, what it will mean for provincial powers, that type of thing. Of course, Ontario wields considerable power because of its size; and historically, Ontario has been a kind of power broker in constitutional discussions.



C.C.: *The other partner in the play of course is the native peoples. It was assumed that after the last constitutional conference they'd fold up and go away. The media reported on some divisions. Is that in fact what is happening? You're fairly close to them. Have those splits that were reported at the time deepened? Have they in fact been able to develop a position together?*

Olthuis: The native peoples are people with an amazing commitment, a vision, a great deal of resilience. They picked themselves up after the last conference and began to work towards this conference and the one in 1987. They have had a series of summit meetings which has brought together the leaders of the four major organizations seated at the constitutional table. They're planning strategy together.

There are differences because each group has its own history and finds itself in different situations in different parts of the country. But they are pulling together in an inspiring way and I think the

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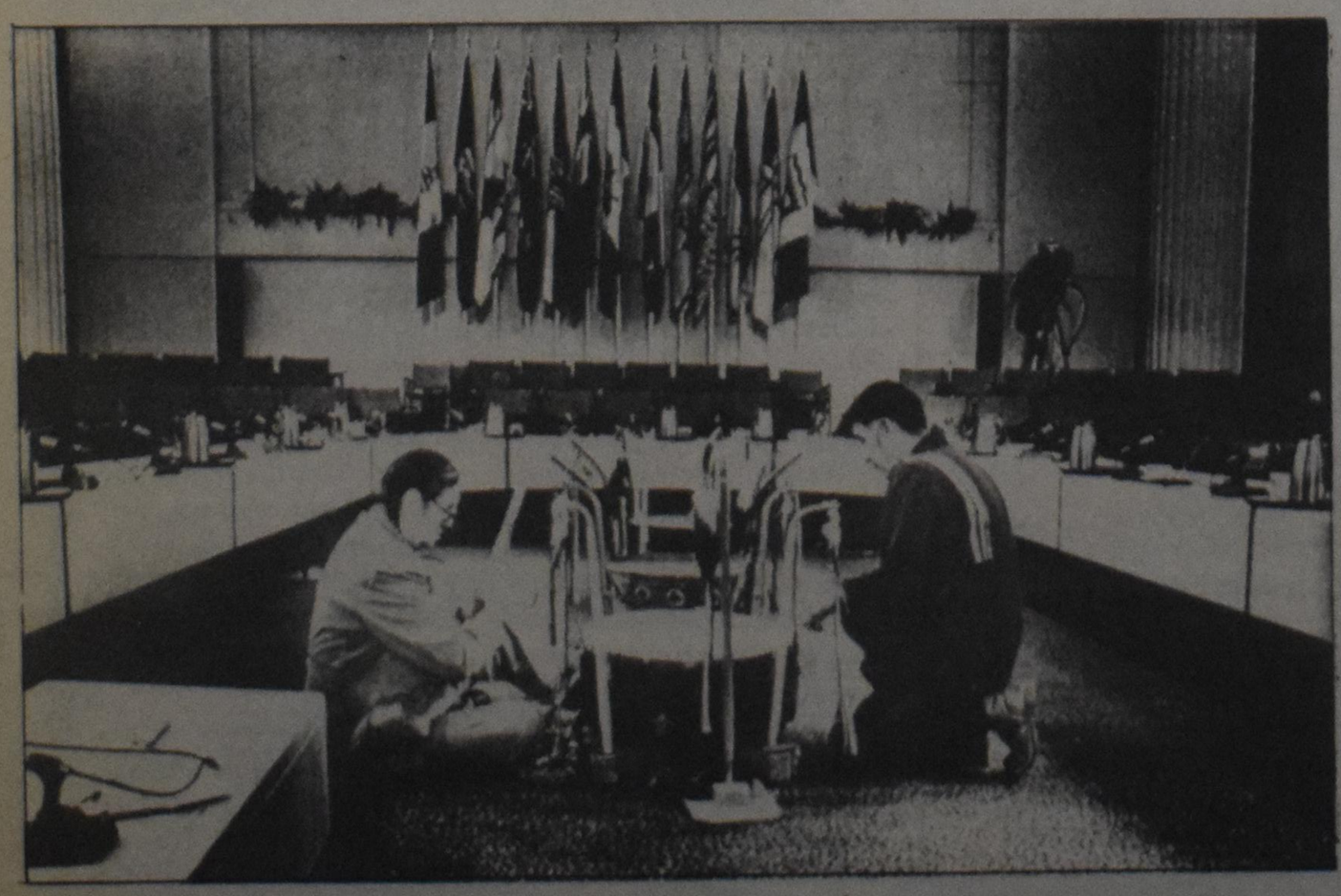

OTTAWA, March 16 — End of the Day — Two Indian elders perform a peace pipe ceremony by the ceremonial drums in the centre of the conference table at the end of the constitutional conference on native rights that ended with a formal signing ceremony. (CP Laserphoto) 1983(stf-Mitchell)pbr 1915edt.

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An interview with CPJ's John Olthuis

... continued from page 9.

government's tactics of divide and conquer, which were partially successful at the last two conferences, will not be as successful. There'll be more unity and consensus in the native community.

C.C.: *Let's suppose we've got the best scenario coming up in March and the best possible of possible worlds is going to come true with regard to self-government. What kinds of things, besides the right of self-government, would you see as being important, as being tied to that right?*

Olthuis: I think the key is the powers: the list of powers, that comes with self-government

John Olthuis

— powers such as the right to have a land and resource base sufficient for each nation to implement self-government. Some fiscal powers are also necessary to be self-governing — the recognition that self-government is a right and is not delegated from the federal government. Responsibility over native education — complete responsibility and the resources available to build an education system. Responsibility for child welfare. Responsibility for environmental management and protection of their land. Those are the critical items.

It would be great to have those (rights) entrenched in the constitution, and then on a regional basis each native nation would negotiate the specifics of what those rights mean for a particular nation in its region of the country.

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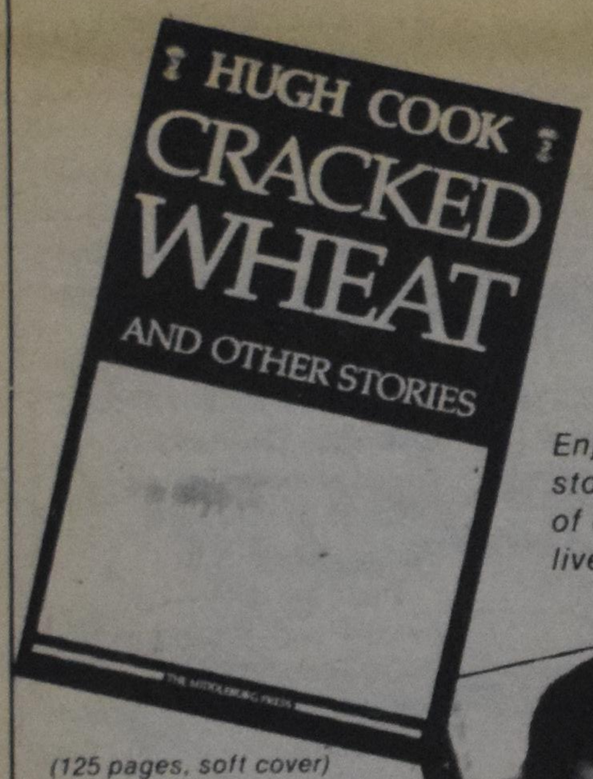

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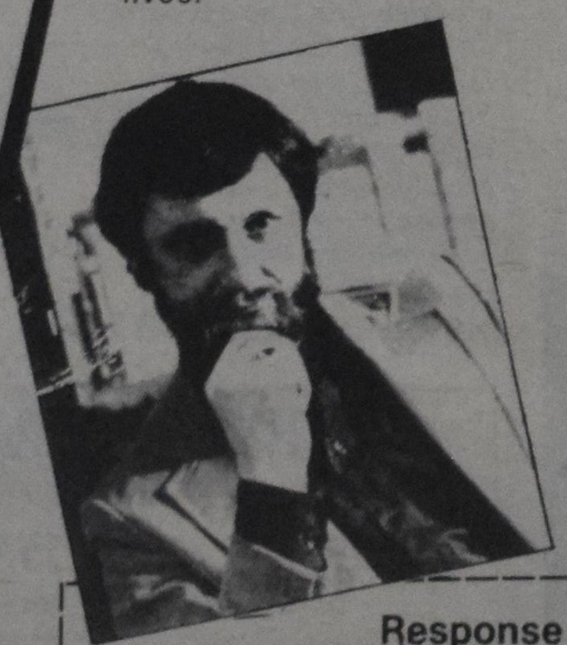

Mr. Cook is an Associate Professor of English at Redeemer College in Hamilton, Ontario.

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Dutch Reformed churches underscore desire for union

Keith Knight

When the general synods of the Nederlands Hervormde Kerk and the Gereformeerde Kerken in Nederland meet later this year it is expected that they will be approving a joint statement which will reiterate their desire to become one denomination by the end of the century.

The two large Reformed churches have been engaged in a move towards denominational unity for some time. Under the theme, Samen op weg (on the road together), the two churches have made sincere efforts at closer cooperation which, they hope, will lead to the formation of one denomination.

Both denominations are presenting a declaration of intent to their respective assemblies. This is it:

"We, the general synods of the Nederlands Hervormde Kerk and the Gereformeerde Kerken in Nederland, bear witness to our alliance in Jesus Christ. He is our salvation (heil), he gives us our mandate. This alliance rises above our differences.

We would increase our guilt before God and all humanity if we should acquiesce in our separation.

We thank God for the movement of rapprochement in which we are involved.

We know we are bound to the historic church in a faithful listening to the Scriptures and in a tradition that is set forth in the confessions of the early church and in those of the Reformation.

We realize that we are directed to each other by our mutual responsibility for the mandate/calling for witnessing and the ministry of the righteousness in the world.

We desire that the differing forms of being church, which took shape in the time in which we went our separate ways, should no longer oppose each other, but in obedience to the Lord of the church, should each contribute in a process of reunion and renewal.

We pray that our churches, led by the Word and Spirit, may become one church, to the honour of God the Father in the service of His kingdom."

That declaration, if approved, serves as one more sign along the highway of church unity, and reveals that both churches are eager to forget their individual reasons for existence.

In towns and cities across The Netherlands, Hervormde and Gereformeerde churches already hold joint worship services on a regular basis and have been engaged in joint theological discussion for some time.

As the 21st century dawns, both churches hope to be able to formally tie the knot so that they can present one large, Reformed witness.

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Profile

Elsey Sneep named Citizen of the Year

Elsey Sneep is retired now, officially, but her career goes on. In recognition of the value of her contributions to society in Chatham and district, she was recently honoured with the citizen of the year award. C.C. also takes this opportunity to recognize her as a frequent contributor to our paper over the years.

Many things that Elsey Sneep has done have gone unnoticed. Rev. Ralph Koop, her pastor for many years says. "She did an awful lot for people, many things hardly anyone would find out about. Often people in difficulty would receive a letter of encouragement from her; she was an encouragement to me personally."

Elsey Sneep probably cringes at such publicity, but, says Koop, looked at in the proper perspective, it gives "a wonderful testimony to the grace of God in Christ."

The following article is reprinted with permission from the Chatham Daily News, March 1, 1985.

It was time to give credit where credit was due.

The Chatham and District Chamber of Commerce took time out of its annual meeting Thursday night to honor 68-year-old Elsey Sneep with the citizen of the year award.

Born in De Krim, Holland in 1917, Sneep emigrated to Canada in 1930, and for the past 25 years has been diligently serving others less fortunate than herself, said the chamber's third vice-president Charles Seaman.

"Her career as a residential counsellor at the Southwest Regional Centre spanned a period of 16 years," Seaman told the chamber at Wheels Motor Thursday night. "During that time she was also involved in her outside interests which included: church, school and the physically and mentally handicapped. After retiring in 1982 she did not hibernate and put her feet up, but was able to put more effort into her volunteer and community services."

Seaman noted that currently Sneep is assisting a remedial teacher three-times a week tutoring a boy who is confined to a wheelchair. In addition, she works in the Christian Secondary School Library five afternoons a week and diligently visits and aids the elderly at local nursing homes in the community.

Will continue to serve

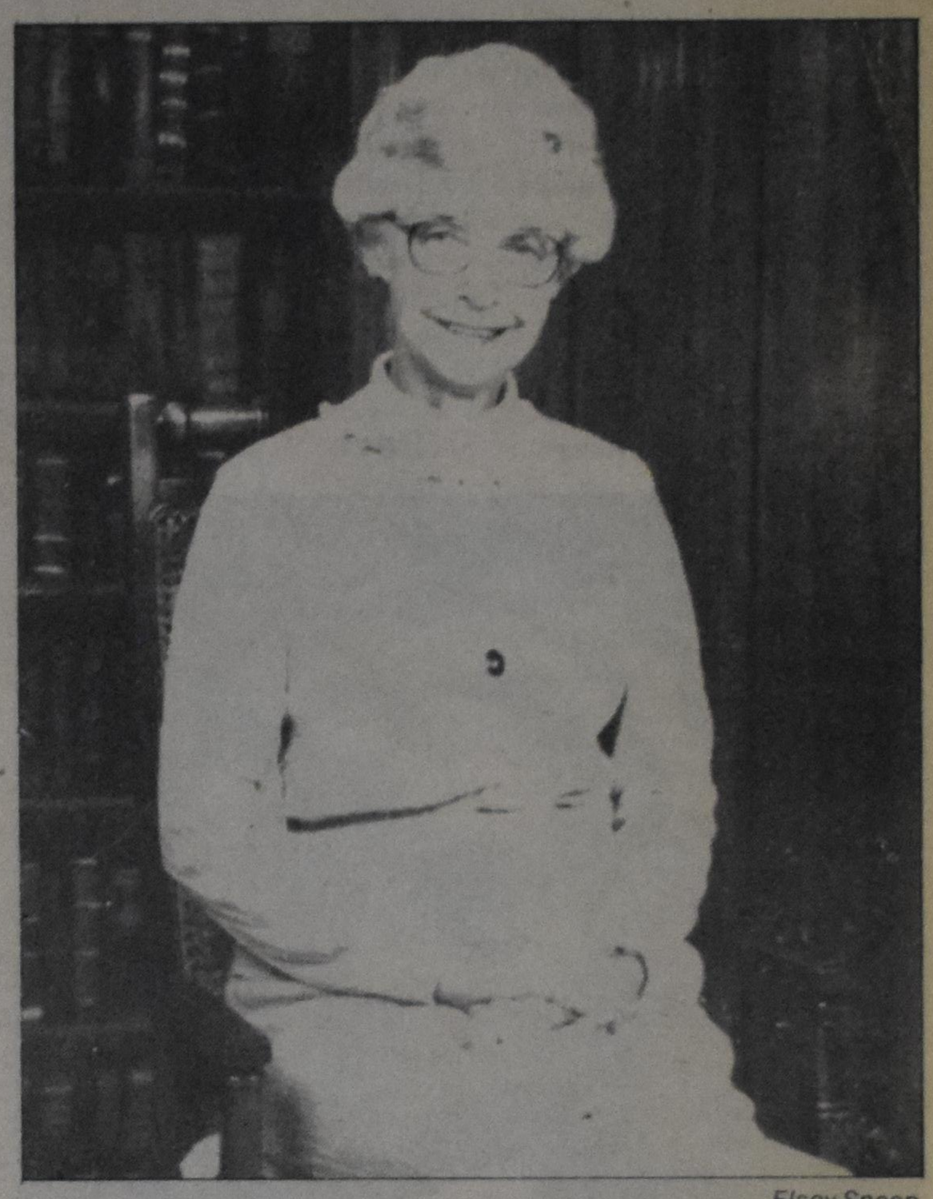
"I thank God that I'm so happy to do what I value and enjoy so much," said the grandmother of 10, "and I will continue to help the best I can and serve my Lord as long as possible."

Sneep, who received her elementary education in Holland, but repeated some grades in Burlington to become fully conversant in English also established and coordinates the Friendship Bible Series program sponsored by the three Christian Reformed Churches in Chatham. The program encompasses bible lessons along with social activities for mentally handicapped persons. It began in 1983 with four involved and currently has 25 enrolled with 25 volunteer teachers.

"Every year is always close," said Seaman speaking of this year's citizen of the year candidates. This year four local persons were nominated for the honour.

Criteria used in selection of the award, Seaman said, is based on six different areas. Contribution above and beyond professional business or activities of elected office; benefit to the general community; moral or religious leadership; volunteer contribution to community services; cultural betterment of the community and promotion of the community as a place to work and live, are the various areas the chamber's committee review upon selection.

"In addition to all this she is one of the most humble and congenial persons I have met," Seaman told the gathering. "Besides that, my sources tell me she makes very good jam which is given away to the needy."



Elsey Sneep

Capson to speak at ICS

Louis Capson, Christian playwright, producer and director, will be presented at the Institute for Christian Studies in a lecture titled *The Cross: Icon or Idol* about the place of Christians in professional drama and theatre. The lecture is scheduled for 8 p.m., Thursday, March 28, at the Institute in Toronto.

Capson is a graduate of the University of Victoria and holds the M.F.A. degree from Yale University School of Drama. He has written a number of plays which have been published and produced, and was Artistic Director of CREATION TWO in Toronto for eight years. He has taught drama at such places as the University of Victoria, the University of Winnipeg, and York University, and has been Theatre-Artist-in-Residence at Wilfrid Laurier University.

Capson plans to explore the difficult position of Christians in the world of theatre, a world which is distinctly secular and even anti-Christian, partly due to the fact that Christians have avoided drama for so long. What are the special contributions, ways of witnessing that Christians can participate in through drama, and what are the particular pitfalls? As a very successful professional with wide experience in drama, and as a sensitive Christian, Capson knows what he is talking about.

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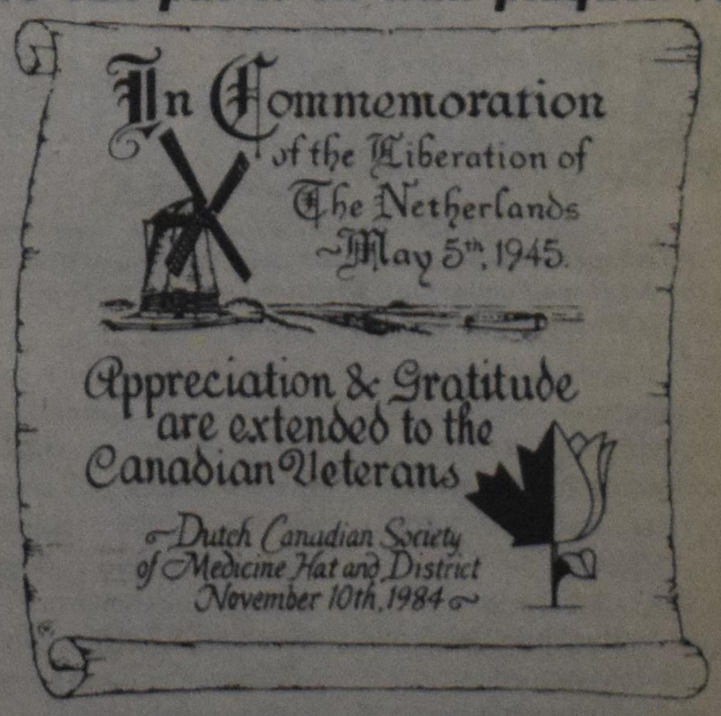

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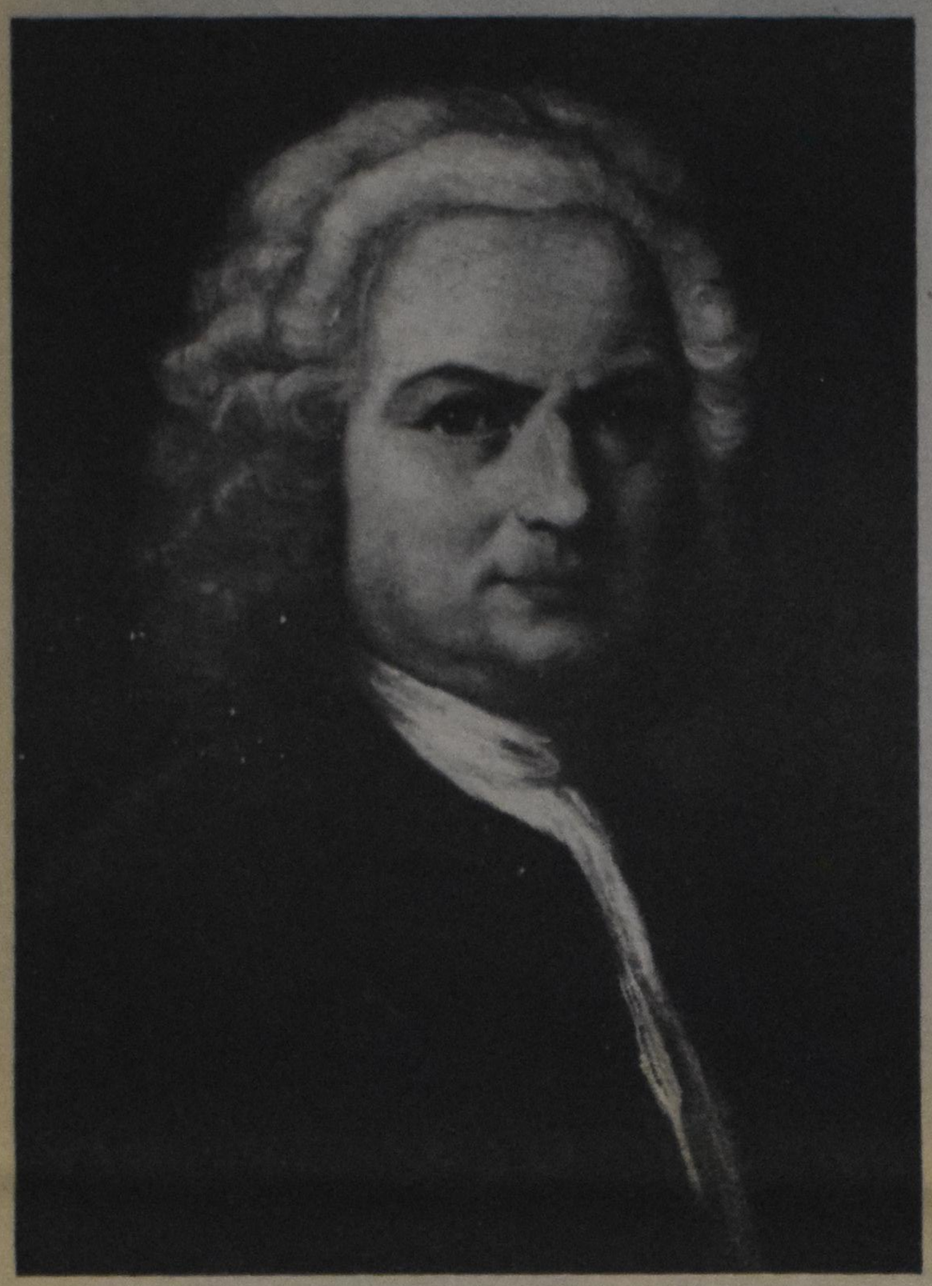
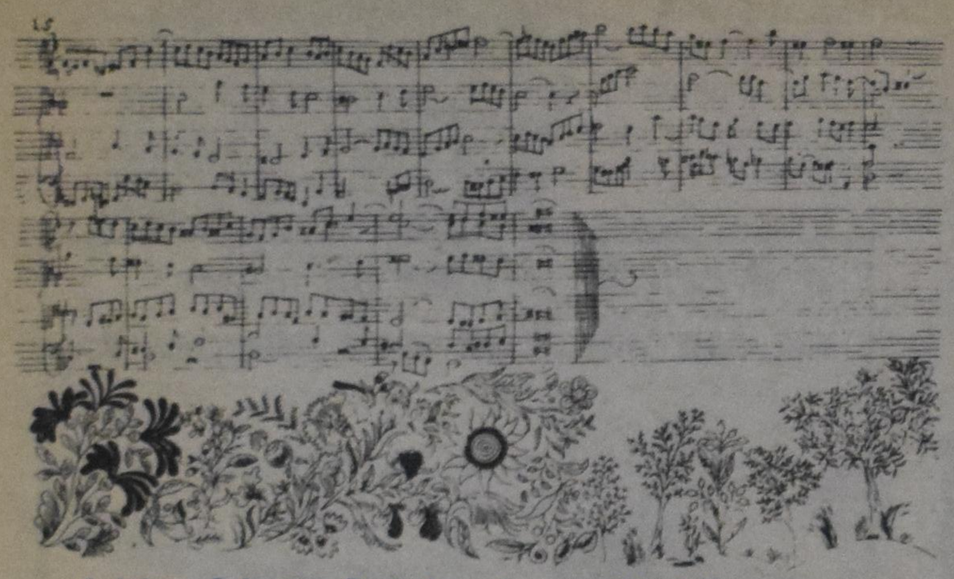
Feature

Marian Van Til

As most of us have heard by now, 1985 marks the 300th anniversary of the births of Johann Sebastian Bach and Georg Frederic Handel.

To celebrate the occasion, countless cities and hamlets worldwide have prepared special concerts, lectures, books, recordings, and other memorabilia: a music lover's dream! Activities are especially intense right now — Handel was born on February 23 (1785) and Bach on March 21, which by appropriate coincidence is the first day of Spring.





1. Johann Sebastian Bach: An early portrait by A. Herrmann.
2. The manuscript reproduction is a page from the original edition of the **Art of the Fugue**, 1751, probably engraved by Bach's son Wilhelm Friedemann, known to be a "doodler."

I must admit that as a musician-turned (part-time) writer, church page editor, semi-journalist, or whatever one wants to call the things I do on behalf of *Calvinist Contact*, this assignment is particularly pleasant.

Baroque music has held a special appeal for me since very early childhood. By age four or five I must have heard all of Handel's organ concertos and *Messiah*, and numerous works by Bach. In junior high and high school I diligently tried to conquer the Well-Tempered Clavier while my schoolmates were slaving away on Chopin and Liszt.

I have long since concluded that it is not merely a reserved temperament that draws me to Bach — or Handel. It's the peculiar spirit their works exude. To be fair, the Handelian "spirit" is not the same as that found in Bach, but there are similarities.

Bach

Bach, especially, is someone with whom Reformed Christians can feel a real affinity. In my music classes when introducing Bach I call him a "devout Lutheran". That distinguishes him from nominally Christian composers and identifies him as one of Luther's ideological descendants. And of course it sets him apart from the Roman Catholic mainstream. Luther has been referred to as "the grandfather of J.S. Bach." That's an apt description both musically and theologically. Though suffering from a definite streak of pietism, Bach *lived* his faith; it motivated all he did. It was/is as much present in his Brandenburg Concerti as in his church cantatas: Whether a piece used a text or not, and if it did, whether that text was for church use or not, made no difference to the ultimate purpose of the work — to glorify God alone. (*Soli deo gloria* was how Bach prefaced many of his compositions. Or *Jesu juve*: "Jesus, help.")

On occasion, Bach tried his hand at poetry and a few of his verses have been preserved. One of them is an unlikely and amusing source which illustrates his unique but Reformed world-view:

"Edifying Thoughts of a Tobacco Smoker"

Whene'er I take my pipe and stuff it
And smoke to pass the time away,
My thoughts, as I sit there and puff it,
Dwell on a picture sad and gray:
It teaches me that very like
Am I myself unto my pipe.

Like me, this pipe so fragrant burning
Is made of naught but earth and clay;
To earth I too shall be returning.
It falls and, ere I'd think to say,
It breaks in two before my eyes;
In store for me a like fate lies.

No stain the pipe's hue yet doth darken;
It remains white. Thus do I know
That when to death's call I must hearken
My body, too, all pale will grow.
To black beneath the sod 'twill turn,
Likewise the pipe, if oft it burn.

Or when the pipe is fairly glowing,
Behold then, instantaneously,
The smoke off into thin air going,
Till naught but ash is left to see
Man's fame likewise away will burn
And unto dust his body turn.

How oft it happens when one's smoking:
The stopper's missing from its shell,
And one goes with one's finger poking
Into the bowl and burns oneself.
If in the pipe such pain doth dwell,
How hot must be the pains of Hell.

Thus o'er my pipe, in contemplation
Of such things, I can constantly
Indulge in fruitful meditation,
And so, puffing contentedly,
On land, on sea, at home, abroad,
I smoke my pipe and worship God.

I like that last line! With Luther, and no doubt all of us, Bach believed that "all honourable service" glorifies God. Even our petty daily activities. Here we also see the straightforward thoughts of a man who was constantly reminded of death but did not fear it. The fleeting nature of life, and death's reality may seem to be strange subjects about which to be whimsical. Bach's first wife and 11 of his 20 children did not survive him. If he seems preoccupied with human frailty, no wonder. He could set the chorale "Come, Sweet Death" not because he didn't view death as enemy, but because he was rock-sure of what lay beyond it. That surety is at the heart of all Bach's compositions. It gives his church works their ultimate feeling of repose and his so-called "secular" works their vitality.

Most profound and original music thinker

Bach's illusion to the transitory nature of fame is characteristic. He would be stunned by, and without doubt, uncomfortable with his present universal reputation as the "most profound and original musical thinker the world has ever seen." (Handel on the other hand, would be extremely pleased, and perhaps a little less surprised by his posthumous reputation). Bach never sought fame, and in fact, never set foot outside Germany. He was well aware of orchestral and operatic trends in Italy and elsewhere, but primarily composed for the Lutheran service. It's interesting that in his lifetime his reputation was made as an organist, not a composer. (One Constantin Bellermann described Bach as "the miracle of Leipzig." Said Bellermann, "If it pleases him, he can by the use of his feet alone — while his fingers do either nothing or something else — achieve such an admirable, agitated, and rapid concord of sounds on the church organ that others would seem unable to imitate it even with their fingers.")

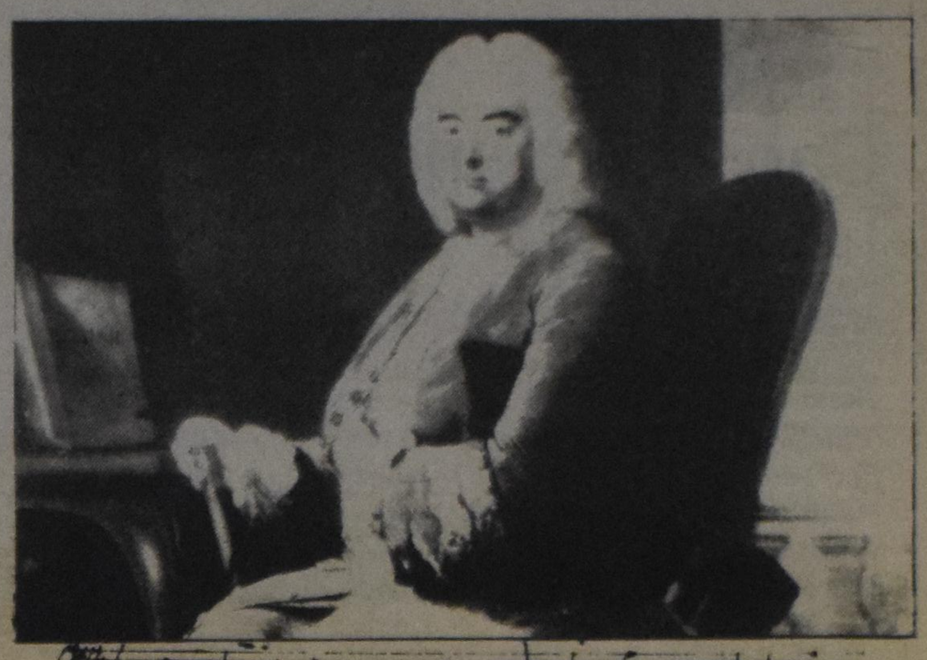
After his death, Bach's music fell into oblivion for more than a century until the famous revival of his works by Mendelssohn in the mid-nineteenth century.

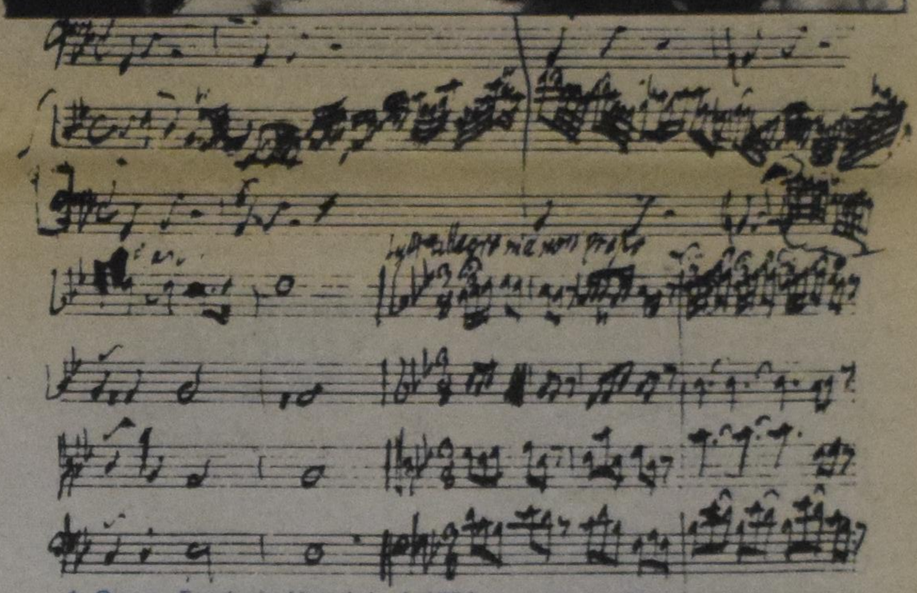
Handel

Handel's story is a different one. One could say that his life was at once more, and less, difficult than Bach's. Handel lived nine years longer than Bach (he died in 1759) but in the last decades of his life experienced both the indulgences accorded the famous and severe physical and mental disorders — some say near insanity.

Continued on page 16 ...

Musings on Bach and Handel in their 300th year





1. Georg Frederic Handel.: A 1756 portrait by Thomas Hudson, now in London's National Portrait Gallery.
2. Autograph manuscript of the opening of Handel's Organ Concerto, Op.4, No. 2, 1735-6.

Story

The Key

Christine Farenhorst-Praamsma

It could be said that the key to the heart might be a smile or a hand. And the key to the soul, if indeed we acknowledge we have one, where is that found?

Judith was a latch-key child. She came home from school just after 3:30. Mom worked til 5 and wasn't home until 5:30. So that was almost two hours on her own. The house was generally cold when she came in. It was a sin to let the stove work all day for no one at all, Mom said. And she was right, Judith agreed. She saw the logic of it. Money was scarce. There was a small space-heater upstairs in her bedroom, between her bed and desk. She could always turn it on and sit there doing homework. But she disliked the silence down the hall, the ticking of the alarm clock through the quiet and herself in the middle of it. No friends over. Mom said, unless I'm there. So that took care of that.

Sometimes, Judith loitered a bit, and came home later. That made the time between school and Mom rather shorter. Sometimes, but she didn't dare more than once a week, she would stop at the Music Box, looking in at the window displays. The Music Box was a little store on the corner of Main and Second Avenue. Big picture windows invited children and grownups alike to covet. Cuddly teddy bears, shining wooden cradles for babies and dolls, puzzles and trains, all nudged a silent craving. After looking a long while, Judith would walk in, taking the aisles very slowly. She knew every toy by heart. She frequently even bought two licorice for a nickel — Dutch salted licorice — and sucked it, holding it in the side of her cheek so as to make it last longer, on the way home. But out of the fifty cents allowance she got, 25 had to go into her piggybank, 15 into the church collection and the last dime just didn't go very far.

It was Thursday and usually Judith waited until Friday to go into the store. But the weather was anything but cordial. It was March and running towards Easter, the sky still spuming heavy snowflakes. What was it they said — "in like a lion — out like a lamb." She wasn't sure. But it wasn't lamb weather. She stuck her thin, mittened fingers a little farther into the pockets of her blue jacket. Wafer flakes, like chips of soapstone, clung to her short coat. Lucky though, that Mom had bought her the cougar boots for Christmas. Her toes were nice and warm. Peering into the lighted store window, a cold, brown-mittened hand against the pane, she actually regretted it a bit that all the kids in her class refused to wear snowsuits any longer. She still had one — a red one — but wouldn't be caught dead wearing it. Last year, grade six, she'd been one of the few already. Oh well! She absently rubbed some snow off the sill.

The store looked friendly. Easter bunnies were big business right now. Little baskets and coloured eggs pharisaically flaunted colour like virtues. But how inviting! She could see and taste the milk chocolate underneath the vivid wrappings. She could feel the paper crackle under her fingers. The yellow, orange and red hues were so genial, appeared to give so genuine a welcome, that Judith swallowed and decided to go in today instead of tomorrow. The key in her right pocket felt heavy and tinkled faintly against her Friday dime.

'Hi, Judith.' Mrs. Thompson smiled at her. Judith smiled back, helping the door close behind her. Mrs. Thompson was so pretty. Her blond hair was thick, bouncy and curled inward. Involuntarily Judith's hand went up to push a few, stray, wet hairs off her forehead. The only flaw that Judith could see in Mrs. Thompson was that she sometimes used God's name when she spoke to people. 'Cold outside, isn't it?' Mrs. Thompson always chatted a bit. Cozening up to the customers. Mom called it. 'Yes.' Judith smiled again, a tiny bit conscious of the fact that it was after all Thursday and not Friday. Her hand went back down to her pocket, feeling the Friday dime. Mrs. Thompson turned her attention to some other customers.

Oh, the stickers were lovely. Especially that butterfly one with the wide wingspread. She took the aisles slowly — even slower than usual. Her $2.98 digital watch told her it was 4:07 when she was done. Automatically she turned to the window aisle, the one that held the glass jars with the licorice, lifted the round, red lid and took out two double-salted, black candies. Mrs. Thompson was still busy. Judith walked about some more. The phone rang. More customers came in. It was 4:11 now. Past the toys outlining the window, she could see that it had begun to snow harder. The air fairly spouted snow and the wind carried the flakes about like white autumn leaves. She thought of home and the chilly walk down and wished Mom would be there today when she came in, with the woodstove on, warm and cosy. But the hand holding the key and the key itself told her differently. Judith was angry suddenly — angry at the key, at the snow, at her Mom, and at her Dad for dying last year. And suddenly she found herself walking outside, kicking the snow with her cougar boots, tears smarting behind her eyelids.

Snow melted onto the black, tarred road. Cars drove past. The wet, whizzing of the tires sounded sad. Judith had a hard koot of pain in the pit of her stomach. The cougar boots walked and walked.

The key never turned easily. She always had to fit it into the latch two or three times, push and contort a bit before it would turn. The hall was shadowy. She flicked on the lightswitch directly. No mail on the floor. Sometimes grandma or grandpa wrote a letter and that always made it seem better to come home. Judith sat on the bottom step of the hallstairs and undid the bootlaces. The blue of her coat glistened wetly. The melted flakes were like tears, she thought. The hard knot in her stomach pushed and resting her head against the wooden stair railing she cried. She could hear herself whimper and felt her body shake. Hoarse, dejected sounding gasps she heard. Her one hand held the railing cradling her head and the other was almost being strangled by the lace it still held. But both hands were enveloped in a moan. And the sound ran up the stairs and down the shadowy hall. After a bit it grew quieter again — the sobs became broken, had intervals, and her hand loosened the lace and found its way into her pocket. The key was familiar, but the dime — what was the dime still doing there? It should be in Mrs. Thompson's cash register now, and a nickel change should be in her pocket.

* * * * * *

Judith's body stiffened. So many thoughts crowded upon her. So many people filled the empty hall. Surely Mrs. Thompson had seen her take the licorice. She nearly always took some. Mom would be so ashamed. Stealing — it was stealing. Her left hand crept to the other pocket. The two double-salted licorice stuck together against the lining of her coat. Maybe Mrs. Thompson hand't seen her take them. She could hardly recall it herself now. Then there was the policeman on the corner of Main and Second. His face took on sharp dimensions in the hall next to Mom and Mrs. Thompson as Judith sat hunched on the first step. But what if she took the licorice back right now? What if she walked into the store and paid for it? Just like that. She sighed, rubbed her eyes, and began to do up the cougar laces again. Getting up, she pulled a kleenex out of the box on the hall table and blew her nose. Mom's gloves lay there too, the ones with the rabbit fur on top. Judith stroked them softly.

It was blowing even harder out now. Most cars had their headlights on already. Judith's thumb and forefinger felt inside her pocket for the familiar comfort of the key. Surprised they searched. Then she remembered how she'd laid them on the hall table by Mom's gloves. Should she turn back first and lock up — or, and she didn't even remember, was the door still locked?

Continued on page 13 ...

Story

The Key

... continued from page 12

Well, better keep going now and worry about that later. The dime breathed still and small in the flat of her right hand palm. She held it between her fingers, squeezing it hard, running it under her thumb nail.

The stoplight became red at Second and Main and she could make out the form of the policeman as he stood talking to someone on the corner. The downy flakes had formed a chaplet for her half-bowed head by the time she'd reached the store. Taking a deep breath she didn't allow herself any time to think, and walked in.

Mrs. Thompson noticed her immediately. 'Hi, Judith. Back again?' She turned to talk to someone at the counter. The glass door sluggishly closed, squashing a swear word that had dropped out of the counter conversation onto the floor. Judith's hand clutched the dime hard. Mrs. Thompson turned back to her again. "Judith, could I speak to you a minute?' Judith's heart beat in her throat. She swallowed and couldn't bring herself to smile at all. Mrs. Thompson kept looking at her. The phone rang again.

She watched as Mrs. Thompson picked up the receiver, put her hand over it for a minute and spoke again. 'Don't leave now. I really do want to speak with you for a minute." Nodding, Judith took a few steps into the first aisle. Her wet, cougar boots slipped a bit on the floor. 'Oh Lord,' she prayed inside. 'I'm scared.' Touching a rubicscube nervously, she eyed a teenager in the next aisle. She heard Mrs. Thompson hang up and ring in the cash register for another customer at the counter. Then the slight, sharp clicking of the black shoes came to her aisle.

Judith set down the rubicscube and turned, bracing herself for a reprimand or worse. The smile on Mrs. Thompson's face confused and reassured her at the same time. 'Sorry, to ask you to wait, Judith.' 'That's alright,' she mumbled, keeping her eyes on the blond hair rather than the direct, blue eyes. 'Well, you see, I notice that you come in fairly regularly.' She smiled at Judith and this time Judith could manage one back. 'You see,' she started again, 'it's so busy for me. The phone rings, customers have to be rung out, toys have to be shown, and so on and so on.' She used God's name, harshly punctuating the sentence with it in exasperation, simultaneously throwing up her hands into the air. Judith was bewildered. The dime in her pocket grew hot. Mrs. Thompson looked at Judith keenly. 'How old are you, Judith?' 'Twelve, but I'll be 13 this July.' 'Oh,' Mrs. Thompson sounded a little disappointed. 'I was going to ask you if you could possibly help me out a few afternoons, maybe every day after school. I see you walk past often and wondered ... but of course, you're anxious to get home.'

Judith didn't know what to say. The right hand came up out of her pocket. She held it, palm up, dime exposed, in front of Mrs. Thompson. 'When I was in earlier,' she stated, 'I took two licorice and forgot to pay. So I came back.' Now it was Mrs. Thompson's turn to look confused. 'I beg your pardon?' She smiled again. 'Oh, you forgot to pay your nickel. That's alright. Consider it a gift this time.'

She waved her hands about again and spoke, almost wheedlingly this time. 'Do you suppose, Judith, that you could help me out? There's a little room in the back where you could even put your books and do some homework if you had to. You could go home before supper and I thought I'd pay you $12.50 a week. How does that sound to you?' Judith couldn't quite comprehend it all. 'You mean I'd come here every day after school and help you?' Mrs. Thompson frowned. 'Yes, I suppose it's rather much to ask. You Mom and Dad probably wouldn't approve. Maybe I could drop by at your house this evening and talk to them?' 'There's only Mom,' Judith said softly, her Dad's shadow behind her, 'and she won't be home until 5:30.' 'I see.' Mrs. Thompson looked thoughtful. 'Do you want to help me, Judith?' 'Oh yes,' but deep inside Judith there was a pain that Mom wasn't Mrs. Thompson. 'I'd teach you how to run the cash register and you certainly know all the different things I stock, don't you?' 'Oh yes.' Judith didn't know what else to say.

She picked at the dime with her forefinger and looked alternatively from the cougar boots to the blue eyes. There would be no more doors to unlock into silence. There was a certain temptation to feel good and yet this weighed on her. 'Thank you, Lord,' her insides whispered indecisively. 'Well, if you tell me your address, do you think it'll be alright if I drop by tonight to speak to your mother?' 'I guess so."

Still it was with an intangible feeling of not quite right that she turned home again. The 'Good Lord, look at all that snow,' gusted about her in small drifts that you couldn't see through.

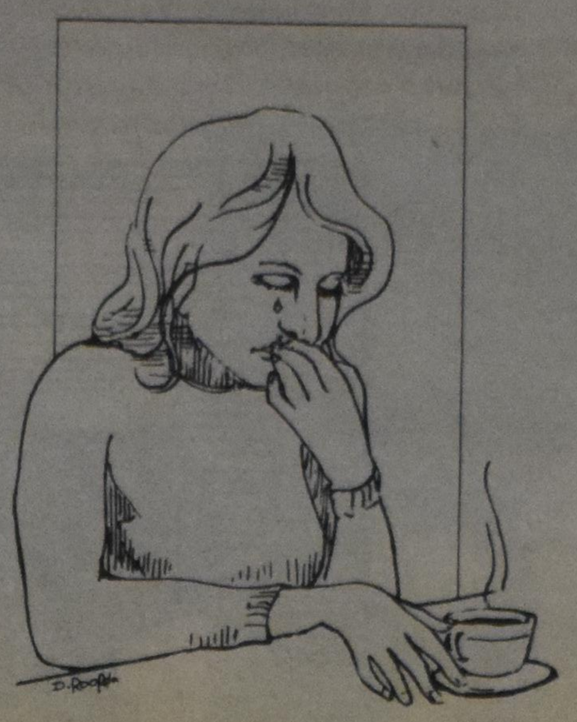
* * * * * *

The lights were on. Mom was home already. She glanced at her watch — 5:46. She wouldn't need the key after all. 'Judith, where were you?' Two arms hugged the wet, blue coat. 'Aw, Mom — I was just at the store a minute. Guess what, Mom. Guess what Mrs. Thompson asked me?' 'Oh Judith — I was so worried. I was about to call the police. The door was open — the key on the hall table and ... I just didn't know what to think!' 'Judith noticed Mom was white and that her hands were shaking. 'Aw Mom, I'm alright. Listen Mom, let me tell you what Mrs. Thompson said.' 'First get your wet stuff off. Boots in the corner. Here, let me take your coat. I've got some tea ready. Remember how the three of us used to have a cup when Dad came home from work?' Mom talked non-stop. She hung up Judith's coat in the closet and went ahead into the kitchen. Judith padded along behind her, stocking feet snug on the shag rug.

The red lamp over the kitchen table glowed and whatever Mom already had in the oven smelled delicious. She sniffed appreciatively. 'Mm, Chinese food Mom?' The intimacy of this small, enclosed space pleased her. 'Oh Mom, it's nice here.' 'I was a little early today, sweetheart. Sit down and let me pour you some tea.' She stroked Judith's auburn hair with her free hand as she poured out of the pyrex container. 'Listen, I know it's been hard to come home to an empty house, but guess what, Judith? I didn't tell you, but a few months ago I applied for different hours and today I got word it was alright!' Judith stared up at her Mom. 'What hours, Mom?' 'Well,' her mother sat down, settling the pot under a teacosy. 'It's not perfect, I know that, but,' and her face broke into a big smile, 'it's a lot better.' 'Well, what are the hours, Mom?' More impatiently than she meant Judith's question rang out. 'Well,' Mom's voice became softer, 'it's 8:00 - 4:00 instead of 9:00 to 5:00.' She sighed. 'I guess it really only means one hour earlier and I still won't quite be there when you come home.'

Judith plunked a spoon of sugar into her tea.

There was still the key to an empty house. There would always be the key. 'Mrs. Thompson asked me to work for her every day after school.' The



gloxinia's downy leaves trembled in the wake of her rather loud sentence. 'She's coming over tonight to speak to you.'

It wasn't the way she had planned to say it at all. Mom lifted the cosy and poured some tea into her own white cup. The blue, yellow and red flowers on it reminded Judith of the Easter eggs behind the store window. For a split second she stood outside the window again, looking in at warmth and colour. Cold snowflakes fell and melted on the red lamp. Defiantly Judith's voice rose. 'Well, what do you think, Mom?' But Mom kept stirring the tea; she just kept on stirring. A far tear splashed onto the tablecloth next to the white cup. Mom kept on stirring, but suddenly her hand faltered. Her arms slid down supporting the slumped head, knocking the white teacup sideways. Hot, red liquid puddled possessively over the orange, plastic tablecloth.

'Oh Mom,' Judith was shocked. She'd never seen her Mom cry since the funeral last year. 'I'm not a good Mom. Don't call me Mom.' Judith could hear an echo of herself earlier that afternoon. The sobs were akin and met her own. They filled the kitchen, oozed out under the door, swelling the empty hall. 'Mom,' Judith's voice shook. 'Please don't cry. You're a good Mom.' 'No, I'm not. I'm never here when you come home.' Mom's voice was bitter and hit the orange tablecloth sharply. 'I miss you too, Judith! Really, I do! Maybe I don't tell you that enough.' Her voice trailed off. The head stayed down and the red puddle shook a bit.

Judith fidgeted with her hands. She wanted to touch Mom — to touch her insides actually — to tell her it didn't matter. Only the weeping hall laughed at her and the cold afternoon snow blew it out of her mind. It seemed as if there was a barrier she'd have to pass over to reach Mom. Mom lifted her face and held her with a long gaze. 'I love you, Judith. I'm sorry I wasn't home; but really, I love to come home as much as you love to have me come home. If you really want to work for Mrs. Thompson, that's alright. We can talk about it. When is she coming?' 'Tonight.'

Judith was unsure about her feelings now. Mom sat up, rubbed her eyes with the back of her hand and got up to get the little, checkered cloth by the sink. She wiped up the spill resolutely, and smiled steadily at Judith. Her distress seemed gone. 'Now your tea's cold and I did want to have a cup with you before supper for a change.' Judith shrugged. 'That's alright, Mom.' 'Why don't you put on a record right now while I set the table.'

She eyed Mom with a certain amount of anxiety. The sobs still vibrated about the kitchen making her dreadfully insecure. 'Are you alright now, Mom?' Her voice was hesitant. Mom kept her eyes on the green and white plates she was lifting out of the cupboard. 'Sure, Judith. Go and put on a nice record now so we can have supper with some good music ... Oh, Judith, before I forget. Could you get your key out of my coatpocket and put it back into your own? I slipped it in there out of habit when I found it on the hall table after work.' 'Sure, Mom.' She turned a bit stiffly, and went through the door into the hall, the shag rug soothing her steps. She could not help but notice though, herself a few hours ago on the stairs, and glanced fleetingly at the blue-hunched form before she opened the closet door.

Mom's coat was blue too — a darker blue than her own though. She reached into the pocket, feeling for her key. But the two keys felt so like one another that she took them out of the pocket into her hands. They were similar — exact replicas of each other. She stared for a while — two keys for just the one lock. She'd never really thought about it before, that Mom had a key too. She shook herself, dropping the keys into their respective pockets. The closet door shut with a bang. Mom was not a little girl. Mom was Mom.

Leaning against the closet door, she turned back to the Judith on the stairs. She knew that this Judith needed love, but she also felt keenly that this Judith was needed to love. She saw Mom wipe up the red spill again and heard her say, 'I love you, Judith.' And the Judith on the stairs heard it too and got up, walked past the closet and merged with the Judith standing up. And somehow this Judith walked to tomorrow's front door and let Mom in as she fumbled for her key. Mom seemed so happy and surprised that Judith laughed. It was a joyful laugh and resounded in the hall. Mom opened the kitchen door. She looked slightly alarmed. 'Is something the matter?' 'No, Mom, I was just laughing.' 'So I hear.' She smiled and the kitchen door shut again.

And anyone can touch and unlock a heart, because anyone can smile and extend a hand. But who can touch the soul? — the immortality breathed onto us by God. Is it perhaps in self-effacing love that we begin to understand God's grace?

The smile and the laughter met and joined in love. Judith knew, without a doubt, what she would tell Mrs. Thompson that night.

Christine Farenhorst Praamsma lives in Owen Sound Ont. She enjoys writing fiction and poetry when other duties don't prevent her.

small talk

Alice Los

Escape from hunger (II)

In Part I of ***Escape from Hunger*** *Alice described the beginning of a bicycle trip across war-torn Holland, c. 1945. She had been "sent off by a teary-eyed family who only let her go for her own good. She continues:*

In spite of frequent pauses on that second day of my trek across Holland in the winter of 1945, I made good time. Only weeks before I had made the same trip with a girlfriend and I recognized the farm where we had found an overnight shelter in the barn.

Then we had both returned home with as much food as we and our bikes could handle, that had been our mission and we proudly accomplished it. Now I was to stay with my grandparents to ride out the storm of war at a place where I would be safe from the threat of starvation.

That evening I arrived at the house of yet another aunt who was perhaps even happier to see me than I was to find her home. There she was, with two little ones. Her husband had gone underground after he escaped from a train which would have taken him to a labour camp in Germany. A cruel manhunt had preceded all this. My aunt was glad to have some company and she invited me to stay a while. I gladly accepted.

Until I discovered a new horror of war. Her house was close to the launching pad of the forerunner of our present day missiles, the V2. Every night we'd hear them go up, destination London, England.

Every night we shook in our beds as the engines roared and made the ground shudder as if in distaste at having been supportive of so much potential destruction. Then we listened for the whine as the missile pierced the air. If it kept up, we'd breathe easier; if it stopped, our hearts did too until we heard the explosion and gratefully concluded that we and the house were still there. And we silently prayed that no other house had been hit either but that the projectile had fallen in some isolated field instead.

After five of these nights I desperately wanted to go on. Not only was I frightened of these unpredictable weapons, I was also concerned about being able to reach my ultimate destination. Rumours had it that the bridge on which I was to cross the big river into the easternmost corner of the land, would be blown up by the Germans any day.

And so, I bid my aunt and her little ones farewell again. She was a brave woman who still managed a warm smile as she stood in the door of her house, waving. I heaved a sigh of relief when, after a few hours, I saw the bridge intact, spanning the river in one continuous, strong yet graceful line. The guards by their mere presence, made me nervous but let me through without any difficulty.

As I reached the other bank and continued on my way I realized that one day I literally might find this bridge burned behind me, which would prevent me from returning home at will. If later this thought would haunt me, it failed to disturb me on that day when I was mentally geared to accomplish what a week before I had set out to do.

The terrain became more and more familiar and I recalled the events of ever so many summer vacations as I passed their landmarks. Nearing the finish line my tired body found new strength even if my emotions were taxed for a while, when on a lonely stretch, one of the hated, native traitors who were in league with the oppressor and wore special uniforms to boast their status, overtook me on his bike with bouncy, airfilled tires and became very inquisitive. He finally let me go. As the dreary winter day which had produced a soft drizzle off and on gave way to nightfall, I stepped into my grandmother's warm kitchen and her comforting embrace.

To be continued ...

Alice Los is a housewife living in Kemptville, Ont.

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Cinema Summaries

Marian Van Til

The Breakfast Club

Rated **Restricted**
Stars Emilio Estavez, Paul Gleason, Anthony Michael Hall, Judd Nelson, Molly Ringwald, Ally Sheedy
Directed by John Hughes

The Breakfast Club is an uncommon film. And an uncommonly good one, especially when seen against the backdrop of the current batch of mindless teen exploitation pictures.

Five students at a huge Chicago high school have, through various devious and illegal acts, earned themselves all-day Saturday detentions. The principal gives them an assignment at which they scoff: they must write an essay on who they think they are, how they see themselves.

In the course of the day, the answers to that assignment work themselves out in their lives (and in the principal's life) in a way no one could have foreseen. The students came as strangers with five acutely different personalities: "a brain, an athlete, a basket case, a princess, and a 'criminal'." But they have one thing in common, a frightening alienation from their parents, teachers, and even each other.

The need to be understood and felt worthwhile causes them to progress toward genuine friendship. Little by little they bare their souls. They come away enriched. They are still the smart kid, the jock, the recluse, the spoiled rich brat, and the delinquent. But now it really matters. Each knows that others share their pain. (Hughes is careful not to let these personality "types" degenerate into cliches).

Viewers will see things of which they definitely disapprove. This is a sad, and to many, shocking film that ends on a note of optimism. Reformed parents will be inclined to believe that their teenagers' lives could never be that bad. And by the grace of God, most aren't. Nevertheless Christian teenagers and their parents could benefit from frank discussion and analysis of this movie.

Offensive language, but not inappropriate to the characters who use it.

Recommended.

Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

Robert W. Bode,
Rensselaer, N.Y.

"Fascinating!"

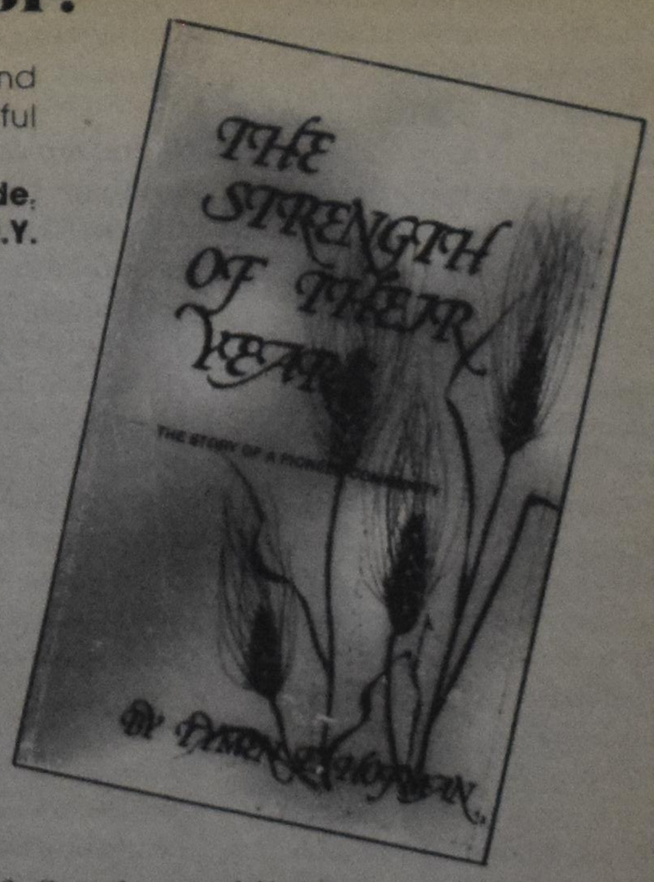
Rev. Nick Knoppers

"I'm so glad that this fascinating chapter in the history of the CRC (and RCA) has finally been set down in print."

Rev. John Van Stempvoort

"... I enjoyed the story thoroughly and finished it with eyes full of tears. It is another story which prompts the worship of God."

Rev. Charles Terpstra



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Feature

Musings on Bach and Handel in their 300th year

... continued from page 12.

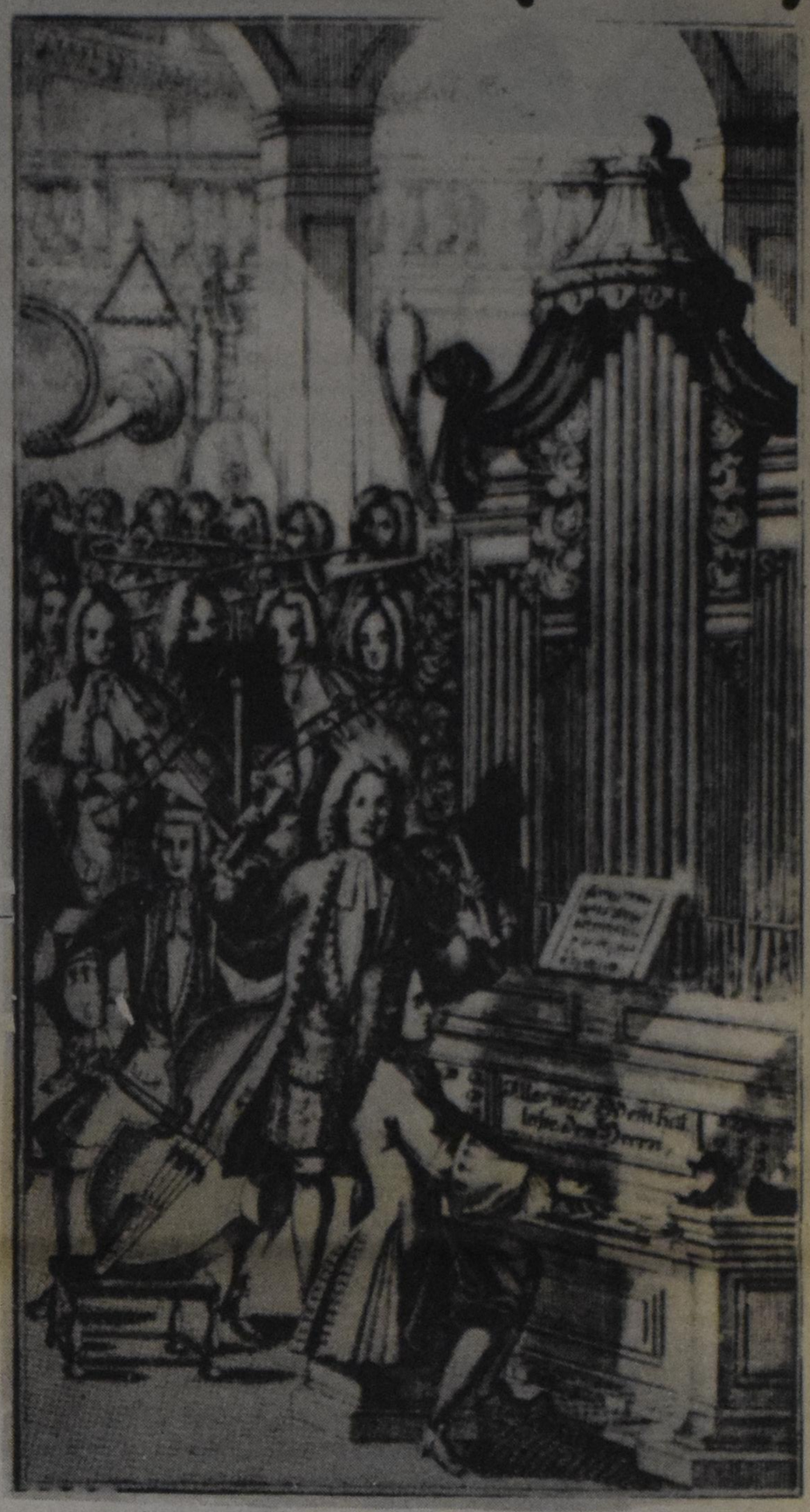
Handel, like Bach, was a German, but is thought of as an English composer. He spent much of his life in England and thoroughly assimilated English (and Italian) compositional traits. And Anglicanism. It is the results of his anglicization which have caused some Christian writers to compare him unfavourably with Bach. Certainly, Handel did not exhibit the kind of all-encompassing faith which must be recognized as central to understanding Bach. But nor was he the secularized playboy (with a thin Christian veneer) which some have made him out to be.

Handel spent considerable time composing what until recently were thought to be somewhat superficial Italian operas. These operas, of course, are far from the church cantatas of Bach. But that's an "apples and oranges" comparison. Admittedly, Handel did not have the kind of attitude toward his non-church music that Bach did. In cosmopolitan eighteenth century London, Handel was influenced by the growing Enlightenment spirit in a way which Bach wasn't subject to. And he composed for whichever patron or church wanted his works at a given time. Like too many of *us* perhaps, in periods of financial prosperity (and adulation) Handel's faith doesn't seem to have been paramount in his life. Yet in periods of pain and desperation, it was solidly there. The phenomenal 24-day span in which Handel composed *Messiah* marked such a time — "heaven" seemed to have "opened" to him, he said.

Music easier to relate to

Looked at from a Reformed philosophical-theological stance Handel suffers when compared to Bach. Yet most Reformed Christians likely find Handel's music easier to relate to. It's simply more easily accessible on first hearing. (There are both musical and philosophical reasons for that about which books could be written.)

I, for one, am reveling in this once in a lifetime opportunity all of us are getting to acquaint or reacquaint ourselves with the music of these Baroque giants. This 300th anniversary comes at a time when performances we will be hearing will have benefited from several decades of intense musicological research into the Baroque era. Bach and Handel are sounding like never before — or rather, much like they once did. And it's a splendid sound!



A performance of German church music in Bach and Handel's time. Use of sackbuts (forerunner to the trombone) is unusual. Note the pedalless organ and curved bows of the string players. This Dehué engraving appeared as the frontispiece for J.G. Walther's ***Musicalisches Lexicon,*** *Leipzig, 1732.*

A beginner's listening guide to Handel and Bach

Marian Van Til

A decade or two ago it would have been easy for a good many people to think of Bach as too "heavy" and to know Handel only as the composer of *Messiah* and the *Water Music.*

These days, Bach is anything but boring — if he ever was — and those most famous Handel works are but appetizers to countless other Handelian delicacies.

For anyone looking to expand his or her listening repertoire, a source of great help is Grove's music dictionary *(The New Grove Dictionary of Music and Musicians,* 6th ed., edited by Stanley Sadie, in 20 volumes, 1980), available in any large public library. Entries on all composers are followed by a "works list" categorized chronologically by genre, i.e., choral, orchestral, vocal, etc., with some other information included.

Below I call readers' attention to a few compositions which they may want to sample.

Handel

Orchestral music:
Royal Fireworks Music. A lively "suite" often used as an introduction to Baroque orchestral music.

Any of the *Concerti grossi* or orchestral concertos.

Organ Concertos. Any of the 12 will undoubtedly be enjoyed even by those who aren't fond of organ music.

Choral music:
Anthems. Handel wrote many anthems for use in the Anglican service and for several coronations. The best known are "The King Shall Rejoice," and "Zadok the Priest." All are exquisite works with texts mostly taken from scripture. There are excellent recordings of most by various English boys' choirs with orchestral or orchestral and organ accompaniment.

Oratorios. There are more than a dozen oratorios in addition to *Messiah,* many of comparable quality. *Saul, Solomon, Judas Maccabaeus* are all worth sampling. *Israel in Egypt* is particularly appealing for its graphic musical depictions of the ten plagues.

Opera. Handel's operas are finally being rediscovered. A few have made it into the mainstream of opera repertoire. Those who think of opera as prancing Pavarottis and sopranos in pain are in for a surprise. Though the plots are often fantastical (typical of the 18th century) the music is highly dramatic and satisfying. *Rinaldo* has become the best known and most easily obtainable on recording.

Bach

Orchestral music:
Most people are familiar with the six *Brandenburg Concertos,* at least by name. The set of these concertos is a good place to start. They are diverse, full of driving rhythms and textural intricacy. Equally or even more captivating are the *Orchestral Suites.* ("Suite" is a modern term. These works are now sometimes referred to by their Baroque name, "Ouvertures.")

Organ works:
One can't begin to describe these works, nor lump them into one category: there are massive preludes and fugues, toccatas, short preludes, fugues, chorale preludes, and other works based on chorale tunes. Anyone who is not an organ connoisseur will probably most appreciate the works based on chorales.

Choral works:
Bach wrote more than 300 cantatas for the Lutheran service. These use scriptural and devotional texts, each having its starting point in the Gospel lesson of the Sunday it would have been performed. Some of my favourites are No. 80: "Ein feste Burg," No. 106: "Gottes Zeit ist der allerbeste Zeit," No. 140: "Wachet auf," and the non-church "Wedding" and "Coffee" cantatas. These latter have frequent humorous elements.

Harpsichord works:
The *Well-Tempered Clavier (WTC)* is the "meat and potatoes" of this genre. It is a set of 48 preludes and fugues (each of which stands on its own) which use all the major and minor keys.

Happy listening!

PARTNERS NEEDED

CODEL is Protestants and Catholics working together in Third World Development. CODEL partners help people to help themselves toward self-reliance. Projects in health, education, community development and agriculture are in 42 countries of Africa, Asia and Latin America.

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Please write: **CSS,** 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8
or telephone: **(416) 598-2181**

Classifieds

ABBOTSFORD: The Abbotsford Christian School invites applications for the following openings for the 1985/86 school year.

Elementary: Kindergarten
Intermediate
Secondary: Commerce
French

Send application along with resume and statement of faith to: Mr. J. Kampman, principal, Abbotsford Christian Elementary, Box 175, Abbotsford, BC V2S 4N8 or contact: Mr. J. Messelink, principal, Abbotsford Christian Secondary, Box 157, Abbotsford, BC V2S 4N8

AYLMER: Immanuel Christian School invites applications for a possible teaching position in **grades 3 & 4** and **Senior French,** for the 1985/86 school year. Please forward all letters of application and resumes to: Andy Vander Ploeg, principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P2, or call collect: (519) 773-8476 (school), (519) 773-5009 (home).

BELLEVILLE: Belleville District **Christian School** will have a definite opening in the **primary grades,** with a possible opening in the **Junior grades,** for the 1985/86 school year. Please forward letters of application and resumes to the principal Martin VanDyk, c/o Belleville Distr. Chr. School, R.R.#5, Belleville, ON K8N 4Z5; Tel: (613) 962-7849.

BOWMANVILLE: Knox Christian School invites applications to fill an opening for **teaching principal.** Please forward letters of application and resumes to: Mr. Peter Zwier, Board Secretary, 11 Coleman St., Bowmanville, On L1C 1L3 or phone (416) 623-3957.

BOWMANVILLE: Durham Christian High, R.R.1, Bowmanville, ON L1C 3K2 solicits applications from experienced **science teachers** for the position of science teacher as well as an experienced **upper elementary teacher for special education** — work study. Send resume to Ren Siebenga, principal. Phone (416) 623-5940.

BRAMPTON: John Knox Christian School invites applications for openings in the **primary grades** or possibly **junior grades.** Please forward letters of application and resume to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.

BURLINGTON: The Trinity Christian School has possible openings at the **Junior & Intermediate** levels. Both experienced and inexperienced applicants are encouraged to apply. All letters of application should include a resume and a brief statement of the applicants philosophy of perspective on Christian Education. Send all correspondence to: Mr. A. Vanderlaan, principal, 650 Walker's Line, Burlington, ON L7N 2E7, phone (416) 634-3052.

CHATHAM: Calvin Christian School invites applications to fill a possible teaching position for **Kindergarten,** beginning September 1985. Please send application with resume to: Mr. John Postma, principal, Calvin Christian School, 72 Tissiman, Chatham, ON N7M 3V4. Phone: (519) 352-4980.

CHATHAM: *Small is beautiful.* We may be small but we can offer you: active students, challenging work, good facilities, dedicated supporters, a committed, hard working and congenial staff.
We're interested in you, if you: want to serve the Lord in teaching, have a reformational world view and vision, are, or want to become a good teacher. We have possible openings in **English** and **French.** Send applications including qualifications, experience and references to: ~ Herman ~ Proper, principal, Chatham District Christian Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4. Telephone: (519) 352-4591 (school) or 354-3021 (home).

Why not advertise in Calvinist Contact?

DRAYTON: Calvin Christian School invites applications to fill openings in **Kindergarten to grade 4,** beginning September, 1985. For application forms or to submit a resume, contact: Jerry Ottens, Box 141, Drayton, ON N0G 1P0 or call: (519) 638-2935.

DUNCAN, BC: Duncan Christian School invites applications for a grades 5-10 **French teaching** position, for 1985/86 school year. Applications are also invited for possible openings in the **primary** and **intermediate grades** and a **social studies** position in junior secondary. Send resume and letter of application to: Mr. W. Van Deventer, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9: tel: (604) 746-5341.

DUNDAS: Calvin Christian School invites applications for a **grade 4** teaching position for the 1985/86 school year only. (The current teacher will be on a 1 year leave of absence to complete her BA degree). There is also a possible opening for **grade 5,** as well as a definite opening for **grade 8.** Please send your letters of application or inquiry, including a resume indicating background and philosophy of education to: Garry Glasbergen, principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, phone: (416) 627-1411 (school), 689-6259 (home).

FRUITLAND: John Knox Memorial Christian School has possible openings in **Kindergarten and Grade One.** Please send resumes to: Mr. J. VanBreda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0. Phone: (416) 643-2460 or home (416) 643-4571.

GEORGETOWN: Georgetown District Christian School invites applications for possible vacancies on the **Kindergarten** (Part-time, 3 days a week) and the **junior level.** Please submit resumes to Mr. George Petrusma, principal, Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Tel: (416) 877-4221 or (416) 877-6444 res.

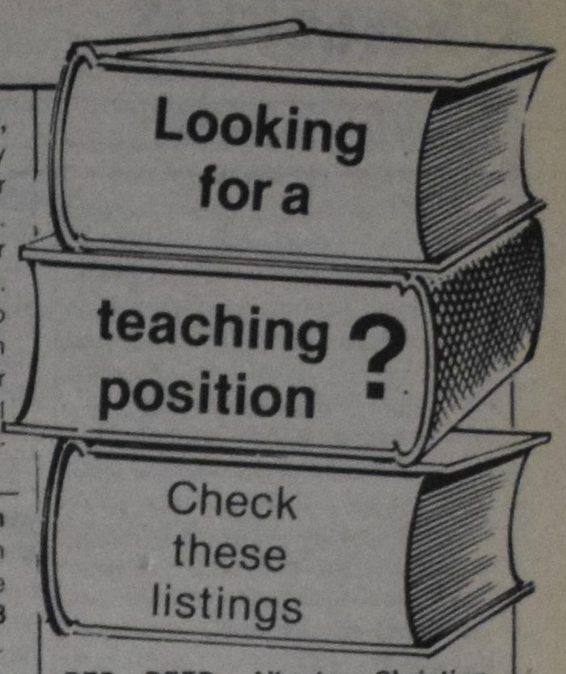
GUELPH: John Calvin Chr. School, situated in a beautiful University setting, invites applications for possible openings at all levels. Consider becoming part of our growing Christian community. Send inquiries and applications to Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 school, or (519) 836-6507 home.

J \RVIS: Jarvis District Christian School invites applications from qualified teachers for a half-time **grade 3** and half-time **grade 7 & 8** position. This is a full-time position. Ability in music/choir an asset. Send applications to: Mr. Pete Weening, principal, R.R.#1, Jarvis, ON N0A 1J0. Telephone: (519) 587-4444 (school), (519) 428-0887 (home).

LUCKNOW: The Lucknow & District Christian School is seeking applications for a possible position in the **junior** teaching levels. Our school is a relatively new interdenominational school situated in the central Lake Huron region. Please address all applications to the school in care of: Mrs. Marilyn Campbell, The Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2S0

NEERLANDIA, Alta.: Neerlandia School, Alberta, invites applications for a **grade 5** teaching position for the 1985/86 school year, as well as a possible opening for a Secondary **Language Arts** teacher for **grade 6-10.** Please send resumes and applications to Dr. H.L. Treleaven, Supt., County of Barrhead, Nr. 11, Barrhead, AB T0G 0E0 or phone John Piers, principal, (403) 674-5581 (school) or (403) 674-4308 (home).

ORANGEVILLE: Orangeville Christian School invites applications for a definite opening in the **junior grades,** a possible opening in the **primary grades** and a possible 60% **Kindergarten** position. Music and/or French will be definite assets, but all applications will be considered. Please direct all inquiries to Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6. Tel: (519) 941-3381.



RED DEER, Alberta: Christian School invites applications for **Upper Elementary/Junior High — Social Studies, Math, French, Science and Physical Education.** We anticipate several possible openings. Please forward resumes to: Duane Plantinga, principal, Red Deer Christian School, 14 McVicar St., Red Deer, Alta., phone: (403) 346-5795

SMITHERS, BC: Smithers Christian School invites applications for two positions: **Grade One** and **Senior Elementary French and English.** Please reply to Glenn Ewald, principal, Box 2117, Smithers, BC V0J 2N0 or phone: (604) 847-9833

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible openings in the following areas: **primary, junior,** and also part-time **music** position. Please send letters of inquiry to Mr. Jack Zondag, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

VANCOUVER: Vancouver Christian Secondary School invites qualified teachers to submit applications for possible openings in **French** and **Senior Sciences.** Forward resumes to: Mr. D. Nickerson, principal, Vancouver Christian Secondary School, 3496 Haida Dr., Vancouver, BC V5M 3Z4. Telephone (604) 430-3062.

VERNON, B.C.: Christian School invites applications to fill a possible teaching position for **grades 5/6** for the 1985/86 school year. Please send applications, resumes and inquiries to: Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6, (604) 545-7345

WALLACEBURG: Wallaceburg Christian School. There are 2 possible openings, one is for a combination **principal/grade 7-8** and one for **grades 1-2.** Send resume to Ethel De Kooter, 277 River Dr., N., Port Lambton, ON N0P 2B0; phone: 519-677-5250.

WILLIAMSBURG: Timothy Christian School is in need of two teachers for September, 1985. (1) **Grade 3 & 4 combination** of approximately 25 pupils. (2) **Half-time grade 7 & 8** position, **principal relief** and **half-time remedial help.** Ability to teach French is a definite asset for one of the positions. Experience preferred. Please send your letters of application and resumes to: Mr. J. Kooistra, principal, Timothy Christian School, Williamsburg, ON K0C 2H0. Telephone (613) 535-2687 or 535-2152 (home).

WOODSTOCK: John Knox Christian School solicits applications for a **grade 2** teaching position for the 1985/86 school year. We also have a possible opening in one of the **senior grades.** Send resume to R VanderPloeg, principal, c/o John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: 519-539-1492 school, 519-539-2117 home.

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 85/86 school year.

Administrative openings:
Principalship in Christian High School and Elementary Junior High School

Possible teachings positions open in:
elementary
intermediate
junior high
senior high — math/science

Educators interested in joining a school community which seriously reflects upon its educational perspective, are invited to contact:

H.P. Visscher
14345 McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

The Society for Christian Education in Southern Alberta, operating
Emmanuel Christian School in Lethbridge
& Taber Christian School
invites applications for the following possible openings:

ELEMENTARY
SPECIAL EDUCATION
JUNIOR HIGH: Math/Science
SENIOR HIGH: Biology/Physics
SENIOR HIGH: Social Studies
ELEMENTARY: Teacher Aid
ART: Elementary, Jr. & Sr. High

Address all letters of inquiry to:
Mr. H. Konynenbelt
802-6th Ave., North, Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 or 328-7195

Beacon Christian High School in St. Catharines, Ontario

invites applications for possible openings from experienced teachers or candidates qualified to teach in one or more of the following areas:

Mathematics, Business, Music, Bible, and History

Please send inquiries and resumes to:
John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, Ontario L2N 6N7

Surrey, British Columbia
Frasery Valley Christian High School
has openings for half year, September 85 to December 85 in:

BIBLE — Grade 10-12 **LIBRARY/HOME ECONOMICS**
Half-time position in:
MUSIC
INSTRUMENTALS
Possible opening in **SPECIAL EDUCATION**

Send letter of application to the principal, at:
15353 - 92 Ave., Surrey, BC V3R 1C3
Telephone: (604) 581-1033

Medicine Hat Christian School

318 8th Street N.E.
Medicine Hat, Alberta T1A 5R6
Tel: (403) 526-3246

Our fast growing interdenominational school is now inviting inquiries and applications for teaching positions for the 1985-86 school year.
Secondary Grades 7 - 10. Two positions. Apply if you are specialized in two or more of the following areas: Social Studies, Science, French, Phys. Ed. or Language Arts.
Elementary Grades. Possible opening for the combined Grades 1 and 2 position.
E.C.S. Two days per week teaching position as well as additional time for secretarial duties.
Send resumes and references or write for an application form to:
Principal William Slofstra

Classifieds

Classified Rates

Births	$22.00
Marriages & Engagements	$25.00
Anniversaries	$30.00
Obituaries	$30.00
Notes of thanks	$21.00
Birthdays	$20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10.00. For letter under box number, $10.00 extra.
Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.
Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3 (416) 682-8311

Thanks

WINTER: We thank God for all the comfort He showed us through you, His people, after the sudden death, November 7, 1984, of our daughter, sister, granddaughter, niece and cousin, Bernice Christine Winter.
Sincerely, the Winter families.
Also to those who remembered our 25th Wedding Anniversary, February 5, 1985, our sincere thanks!
Peter and Nell Winter

Births

ABMA: We rejoice and give honour to God for the precious gift of JOANNA LYNNE born on March 2, 1985, weighing 7 lbs. 12 oz. Happy parents are David and Aileen Abma. Dear granddaughter of Maynard and Anna Puurveen of Iron Springs, Alta., and Tom and JoAnne Abma of Niagara-on-the-Lake, Ont.
Address: 2436-28 St. SW, Calgary, AB T3E 2H8

Births

ROOKS: With joy and thanksgiving to God, we, Jim, Arda and Linnelle Rooks, received the precious gift of a daughter and sister, LAURA JACQUELINE, born on March 1, 1985. A granddaughter for Rev. and Mrs. G. Ringnalda of Orillia, Ont., and Mr. and Mrs. W. Rooks of Holland, Michigan.

RYSKAMP: We, John and Ellie Ryskamp and son Andrew, gratefully give thanks to God, the Giver of Life, for the safe arrival of our newest family member, DAVID HENDRIK, on Friday, March 8, 1985. He came into the world at 2:39 a.m., weighing 8 lb. 10 oz.
With the psalmist we say: "Your hands made me and formed me; give me understanding to learn your commands" (Psalm 119:73).
David is the 10th grandchild for Henk and Jennie Ryskamp of Wyoming. He is the fifth grandchild for John and Dorothy Vander Wal of Camlachie. He is the 39th great-grandchild for John and Geeske Vander Wal of Wyoming.
R.R.#2, Wyoming, ON N0N 1T0

SMIT: With much praise and thankfulness to God, we, Lucian and Christine (Vander Meulen), are proud to announce the safe arrival of our second child, a healthy son, RYAN JOHN, born February 17, 1985. A brother for Natalie. Proud grandparents are Mr. and Mrs. J. Smit, Jarvis, and Mr. and Mrs. J. Vander Meulen, Belleville. Proud great-grandparents are Mr. and Mrs. J. Colyn, Sr., Vineland and Mrs. E. Roorda, Shalom Manor. Also welcomed by his aunts, uncles and cousins.
R.R.#1, Wainfleet, ON L0S 1V0

Calvinist Contact touching lives far and near.

Births

BAELDE: Martin and Henriette (nee Speelman) thank the Lord for the safe arrival of a precious little baby girl, TONIETTE MARISSA, 8 lbs. 14 oz., born February 22, 1985. She is the fourth grandchild for Mrs. M. Baelde of Aylmer, Ont., and the sixth grandchild for Mr. and Mrs. M. Speelman of Strathroy, Ont. Another great-grandchild for Mr. and Mrs. S. Spoelstra of St. Thomas, Ont., and Mr. and Mrs. P. Speelman of Strathroy, Ont.
Mr. and Mrs. M. Baelde, 47 Warren St., Aylmer, ON N5H 1G2

DEVRIES: "We thank you Jesus, for giving us a baby brother on Tuesday, February 26, 1985. Welcome JASON AREND to our happy family. May you learn to love Jesus just as much as we do. Jesus loves you, for the Bible tells us so."
Your two happy sisters Jennifer and Jodie. Thankful parents are Jack and Jeannie DeVries.
"We praise you, for we are fearfully and wonderfully made."
22 Downey Ave., Alliston, ON L0M 1A0

VIS: Paul and MaryAnne give thanks to the Lord for entrusting to their care another healthy son, KEVIN JOHN born on February 28, 1985, weighing 8 lbs. 12 oz. Kevin is a little brother for Jason and Jodie. Proud grandparents are Mr. and Mrs. John Veldstra and Mr. and Mrs. Leen Vis.
Address: R.R.#1, Jerseyville, ON L0R 1R0

Anniversaries

Cambridge Brampton
1960 1985
On April 2nd, the Lord willing, we will celebrate the 25th Wedding Anniversary of our parents,

EVERT and HILDA BRENT
(nee Vandermeer)

We praise the Lord that we may celebrate this special occasion with them and we trust that He will continue to bless their marriage and grant them many more joyful years together.
"The Lord has done great things for us, and we are filled with joy" (Psalm 126:3).
With much love, your children:
Teresa
John
— both at home
R.R.#2, Brampton, ON L6V 1A1

Wedding or Anniversary coming up?

Order your invitations now from

Rainbow Marketing Co.

Choose in your own home from our fine selection. 5% discount.
Peter & Evelyn Heida
22 Orlando Dr.; Tel. 935-1898
St. Catharines, ON L2N 6V7

Marriages

SIKMA-VANDERSTOEL: Mr. and Mrs. Tom Sikma of Norwich, Ont., are pleased to announce the forthcoming marriage of their daughter ANN ELIZABETH to GERRIT JAMES, son of Mr. and Mrs. Jake VanderStoel of Grants Pass, Oregon. The ceremony will take place, D.V., on March 30, 1985 at 3 p.m. in the Maranatha Chr. Ref. Church of Woodstock, Ont. Rev. Peter DeHaan officiating.
Future address: 400 West Pickett Creek Rd., Grants Pass, OR 97527

VANDER MEULEN-ZUIDHOF: Mr. and Mrs. John Vander Meulen are pleased to announce the forthcoming marriage of their daughter ANNETTE to MARTIN, son of Mr. and Mrs. Bill Zuidhof, both of Lacombe. The Lord willing, the wedding will take place on April 4, 1985 at 4 o'clock p.m. in the Bethel Chr. Ref. Church, Lacombe, Alta. Rev. E. Gritter officiating.

Anniversaries

Ulrum (Gron.) Calgary, Alta.
1945 March 27 1985
With joy and thankfulness to God, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

EELKE and GEERTRUIDA BUWALDA
(nee Nienhuis)

With love from your children and grandchildren:
Anko & Tina Buwalda; Denise, Elaine, Mark, Kevin — Rimbey, Alta.
Herb & Liz Verkerk; Alan, Michael — Calgary
Bill & Meina Konynenbelt; Jessica, Sarah, David — Calgary
Jenny Buwalda — Calgary
Corrie Buwalda — Calgary
Home address: 207 Range Cres., N.W., Calgary, AB T3G 1P5

Strathroy, Ont. Wyoming, Ont.
1960 March 25 1985
It is with joy and thanksgiving to the Lord, that we announce the 25th Wedding Anniversary of our parents,

JOHN and PAULINE DEELSTRA
(nee Beute)

We praise and thank God for the blessing of 25 years of marriage which He has given you. May He continue to bless you for many more years.
Congratulations and love from your children and granddaughter:
Ted & Mettha Deelstra; Cheryl — Wyoming, Ont.
Clarence & Lois Deelstra — Vasilia, California
Herb & Catherine (girlfriend) — Wyoming, Ont.
Sonja — Wyoming, Ont.
Chris — Wyoming, Ont.
An evening of fellowship will be held on March 30, 1985 at 7 p.m. at the John Knox Christian School, Wyoming, Ont.
Home address: R.R.#1, Wyoming, ON N0N 1T0

Anniversaries

Trenton, Ont. Burlington, Ont.
1955 March 18 1985
"Thou dost show me the path of life; in thy presence there is fulness of joy, in thy right hand are pleasures for evermore" (Ps. 16:11).
With joy and thanksgiving to God our Father we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

FREDERICK and DIRKJE HAGEMAN
(nee Boers)

With love and congratulations from your children and grandchildren:
Ben & Lee-Ann Hageman; Matthew, Eric — Kitchener, Ont.
John & Alida Bol; Justin, Lataunya — Burlington, Ont.
Jack & Fenny Kralt; Jessica, Jacob, Melissa, Ester — Dundas, Ont.
Glenn & Yolanda Spencer; Jason — Hamilton, Ont.
Yvonne — at home
Jeffrey — at home
We praise and thank God, who has blessed you these years and pray that He will continue to be with you.

On February 27, 1985, we celebrated the 25th Wedding Anniversary of our parents,

JERRY and GERDA VANDERLAAN

We thank God that He has been with them during these years and our prayer is that He may continue to bless them in the years to come.
Their thankful children:
Margaret
Frances
Caroline
Home address: 1486 Constance Dr., Oakville, ON L6J 2V2

Obituaries

"Safe in the arms of Jesus
Safe on His gentle breast
There by His love o'ershaded
Sweetly her soul shall rest."
On March 3, 1985 our Lord took unto Himself into glory our dear daughter-in-law, sister-in-law and aunt,

STINA DEKLERK
(nee Boverhof)

at the age of 41.
Dearly loved wife of John DeKlerk and dear mother of Ken, Karen and Sandra.
It is our prayer that the Lord will continue to comfort and strengthen our brother and his family.
Janis & Janna DeKlerk — Dunnville
Ike & Marie DeKlerk — Dunnville
Ment & Leona Hus — Sarnia
Pete & Anne Marie Drenth — Temagami
Rinus & Ineke DeKlerk — Dunnville
Pete & Dorothy DeKlerk — Dunnville
Nephews and nieces.

A Gentle Reminder To Our C.C. Family

We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.

Please watch deadlines

Each issue of C.C. is dated on a Friday. **Display advertising** deadline is on the **Wednesday** (8:30 a.m.) of the **preceding week. Classified advertising** deadline is on the **Thursday** (8:30 a.m.) of the **preceding week.** Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy

We strongly suggest you send us **typewritten or printed** copy, but do not use capital letters for the whole text.

Telephone calls

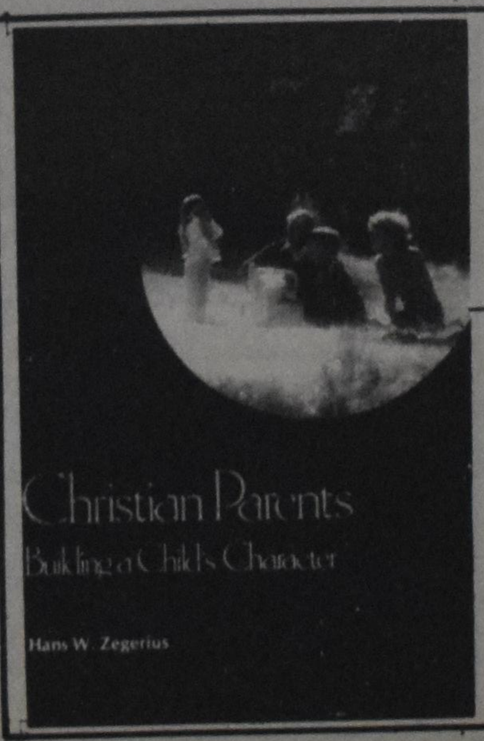
Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, **but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.**

Let's avoid mistakes

We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.

Let's do our best to avoid those mistakes. We count on your cooperation!

Stan De Jong,
Manager



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents.*

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be **very clear** to reproduce properly. Contact the advertising department for further information.

Classifieds

Obituaries

On March 2, 1985, our heavenly Father took home one of our members,

Mrs. GERTRUDE BOERSMA

at the age of 73 years.
Her life was a testimony for us all. We pray that the Lord will comfort her husband, children and grandchildren. She will still be remembered for a long time by the members of the Golden Age Club of Chatham, Ont.

"For our light and momentary troubles are achieving for us an eternal glory that far out-weighs them all."
On March 3, 1985, the Lord in His wisdom, took home very suddenly, His child, our loving wife, mother, sister and aunt, at the age of 41.

STINA DEKLERK
(nee Boverhof)

She will be greatly missed by her husband and children:
John DeKlerk
Ken & Debbie
Karen & Mark
Sandra
Dear sister of:
John & Joanne Boverhof — Dunnville
Jennie & Sam Van Soelen — Dunnville
John & Shirley Boverhof — Wellandport
Henry & Sylvia Boverhof — Wellandport
Bert & Margaret Boverhof — Wellandport
Alice & John Beintema — Port Colborne
Henrietta & Dave Welbourn — London
Rudy & Debbie Boverhof — Wellandport
Jerry Boverhof — Toronto
21 nephews and nieces.
Predeceased by her father, October 31, 1980 and her mother, February 5, 1985.
Funeral services were held in Riverside Chr. Ref. Church, Wellandport, on Thursday, March 7, 1985. The service was conducted by Rev. H. Katerberg, with text taken from II Corinthians 4:17.
R.R.#9, Dunnville.

Rectificatie
Psalm 103:15.
De sterveling — zijn dagen zijn als het gras, als een bloem des velds, zo bloeit hij.
Op maandag 28 januari is overleden onze lieve man en vader, grootvader en overgrootvader,

MIENT FENNEMA

op de leeftijd van 84 jaar.
Lieve man van Anne Fennema-de Graaf.
Vader van:
Sylvia en Wilfred de Jong — Waterdown
Hilda en Earl Malda — Puslinch
Pete en Joanne Fennema — Troy
Richard en Bertha Fennema — Scheffield
Jack en Audrey Fennema — Millgrove
Ada en Fred Stavinga — Brantford
Grootvader van 26 kleinkinderen en 10 achterkleinkinderen.
Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

Obituaries

On February 27, 1985, the Lord, in His infinite wisdom suddenly took home our beloved granddaughter, niece, cousin,

HELEN MARIE ROETCISOENDER
(nee Kolkman)

at the age of 20.
Wife of Tony Roetcisoender.
Daughter of Bill and Rena Kolkman.
Psalm 121.
Oma Kolkman
Uncle Kees & Aunt Steintje Dykstra
Uncle Ralph & Aunt Jane Postma
Cousins:
Jo-anne, Bert, Alfred, Marianne, Angela, Rick, Sandra, Jeff, Patricia Le, Nghia.
Clinton, Ont.

On February 27, 1985, the Lord took home to be with Him forever,

HELEN MARIE ROETCISOENDER
(nee Kolkman)

at the age of 20.
Beloved wife of:
Tony Roetcisoender
— R.R.#2, Blyth, Ont.
Dear daughter and sister of:
Bill & Rena Kolkman
Robert & Lissa
Stephen
— Box 143, Londesboro, Ont.
Dear daughter-in-law and sister-in-law of:
Hielke & Teresa Roetcisoender
Albert & Margaret (engaged)
Susan & Vernon Hewitt; Krista
Jeffrey
Richard
— R.R.#2, Blyth, Ont.
The funeral service was held at Blyth Chr. Ref. Church on March 2, 1985. Rev. Roger Gelwicks officiating.

"The righteous perish, and no one ponders it in his heart; devout men are taken away, and no one understands that the righteous are taken away to be spared from evil. Those who walk uprightly enter into peace; they find rest as they lie in death" (Isaiah 57:1,2).
On February 22, 1985 our heavenly Father called home our beloved husband, father and grandfather,

TED VANDER SCHAAF

at the age of 66 years.
Beloved wife: Dina (Riemersma)
Children:
Margaret — Redondo Beach, California
Dick & Rose — Ontario, California
Rev. Wayne & Helen Kobes — Sioux Center, Iowa
Albert & Carol — Corona, California
David & Shirley — Ontario, California
Tom & Corrie Alger — Ontario, California
15 grandchildren.
We as a family praise our heavenly Father for having blessed us over the past 66 years with such a beloved God fearing, husband, father and grandfather.
Lord's Day 1
I Thessalonians 4:13-18
Home address: 2819 Whispering Lakes Lane, Ontario, California 91761

For Sale

Various businesses for sale in Dresden area including a tire shop, sales and service, excellent opportunity; one custom slaughterhouse and butchership and several farms available. Write or phone: H. DeVries, R.R.#5, Dresden, ON N0P 1M0; (519) 683-2747.

Help Wanted

One aggressive **salesman** needed for a farm equipment dealership. Good commission. Write or phone: H. DeVries, R.R.#5, Dresden, ON N0P 1M0; phone: (519) 683-2747.

Nursery help wanted. Perennial and container growing operation looking for ambitious, motivated person. Horticultural background an asset. Full-time job for the right person. Wages commensurate with experience. Send resume to: Willowbrook Nurseries, Inc., Box 100, Fenwick, ON L0S 1C0

Assistant grower for **roses** and **holiday crops.** Call Staalduinen Floral, (416) 662-4975.

Live-in dairy farm help in Northern Ontario for summer months. Must be able to milk. Write: John Tempelman, R.R.#2, Thunder Bay, ON P7C 4V1 or phone (807) 939-1251.

Married man to work on large, mixed dairy farm. Must be able to milk cows and also to operate and look after repairs on farm machinery; welding etc. House available; approx. 10 miles from CRC and Christian School. Please phone (416) 342-2082, Cobourg area.

For Sale

Bradenton, Florida, Orange Grove Park. Mobile home 40 x 10, air, carport, fully furnished, bedding, dishes included. Walking distance to Chr. Ref. Church, stores and restaurants. Price $7,000.00 Canadian. Available April 1, 1985. Phone: 416-637-7638.

Personal

Young Christian man, 27 years of age, would like to meet a Christian girl from Toronto and vicinity. Please reply to Box #4861, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian senior citizen, widow, living in the western Toronto area, would like to correspond and meet a gentleman interested in friendship. Reply to Box #4862, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Hastings, ON
K0L 1Y0
Phone: (705) 696-2951

Employ Wanted

The Lord willing, I'll be returning to Ontario on July 2, 1985. I will need a job before going on to college in September. I'll be 19 years old and will try my hand at most anything. Work experience includes vegetable-fruit marketing, landscaping and gardening, 2 years at McDonalds, and switchboard work; I'm also interested in medicine and computers. If you think I could be of some service to you, please write me as soon as possible so that I can make room, board and travel arrangements after that. Newmarket, Toronto, Hamilton, Kitchener areas preferred. Sorry, no interviews but references are available. Please write: Steven Bootsma, c/o S.I.L., Box 434, Ukarumpa via Lae, Papua, New Guinea.

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Sociology
For specific descriptions, write or call
Dr. Burton J. Rozema, Vice President for Academic Affairs
Trinity Christian College
6601 West College Drive, Palos Heights, IL 60463
312/597-3000, ext. 50
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Events

CALENDAR of events

Mar. 23 - Apr. 19 "Maps and Compasses: Charting our Course in a Changing World" sponsored by ICS, Toronto. Places: **Brampton** (Apr. 1), **Chatham** (Mar. 28), **Sarnia** (Mar. 30), **Willowdale** (Apr. 10), **Winnipeg** (Apr. 11), **Thunder Bay** (Mar. 23 & Apr. 13), **London** (Mar. 25 & Apr. 15), **Kitchener** (Mar. 27 & Apr. 17), **St. Catharines** (Mar. 29 & Apr. 19).

Mar. 27 Ria Kroezen, author of *Lines of Life* and *More Lines of Life*, and recently interviewed by Bert Witvoet, will speak at Covenant CRC, **St. Catharines,** Ont. Everyone welcome.

Mar. 28 Louis Capson, Christian playwright, producer and director, will be presented at the Institute for Christian Studies in a lecture titled "The Cross: Icon or Idol" about the place of Christians in professional drama and theatre; 8 p.m. at the Institute in **Toronto.**

Mar. 29 Marian Van Til and Sharon Van Til Buwalda in recital at Maranatha Chr. Ref. Church, **St. Catharines,** at 8 p.m.

Mar. 30 Annual Salem Conference, to be held at the Durham Chr. High School, Scugog Rd., **Bowmanville.** (See ad in Mar. 15/85 issue).

Mar. 30 Quinte Classis Elders Conference, at the Grace CRC, **Cobourg,** Ont. The speaker will be the Rev. C. Persenaire of Brighton, 9:30 a.m. to 3:00 p.m.

Mar. 30 The Calvin College Band, conducted by Dr. Derald De Young, on its spring tour to the eastern USA will make one stop in Ontario, 8 p.m. at the Covenant CRC, **St. Catharines,** Ont.

Apr. 5 The Brampton Christian Choral Society, Praise the Lord, and the director, W. Hoekstra present an Easter concert on Good Friday, at 8 p.m. at the Second Chr. Ref. Church at Steeles Ave., W., and McLaughlin in **Brampton,** Ont.

Apr. 6 Adoremus and Maranatha Choirs under the direction of John Hunse, accompanied by Fred Numan and Hazel Snyder present an evening of Easter Music in the 1st Chr. Ref. Church of **Hamilton,** at 8 p.m. Free admission.

Apr. 11 Edmonton Chapter of the Reformed Fellowship Canada Inc. invites you to listen to Rev. Jelle Tuininga on the subject of the new hermeneutics at the **Edmonton** East Chr. School gym; 8 p.m.

Apr. 12 The Dutch Seven in Concert, at 8 p.m. in Central Presbyterian Church, **Hamilton,** Ont.

Apr. 12 May 4 The Jarvis Frisian Drama Club presents "The Frisian Play" in in **Bowmanville** (Apr. 12), **Wellandport** (Apr. 13), **Strathroy** (Apr. 17), **Chatham** (Apr. 20), **Woodbridge** (Apr. 26), **Jarvis** (Apr. 27), and **Kitchener** (May 4). Watch for further details.

Apr. 13 Annual Meeting of Redeemer College. Registration at 1 p.m. at the College. Mark this date on your calendar!

Apr. 14 Spring Concert by the Shining Lights choir of Aylmer, the Ingersoll CRC Choir and the Bel Canto Choir of London at 8:00 p.m. in the **Aylmer** CRC (corner of South St. & Caverly Rd.).

Apr. 14 Combined Concert — Acton, Clarkson, Georgetown, and Orangeville Choirs. Special guest soloist Reinata Heemskerk with Fred Numan on the organ. **Georgetown** CRC, 8:00 p.m.

Apr. 17 "Christians and Politics" — A Dialogue with Authors. Mr. A.G.S Careless and Paul Marshall will speak on "Thine is the Kingdom," and Dr. Douglas Webster and Gerald Vandezande on "Christians in the Crisis." At ICS, 229 College St., **Toronto,** Ont., 8:00 p.m.

Apr. 17 Concert: Reinata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist, in Christ's Church Cathedral (James St.), **Hamilton,** Ont. at 8:00 p.m.

Apr. 18 Concert: Reinata Heemskerk, famous alto from The Netherlands and Andre Knevel, organist in Covenant Chr. Ref. Church, (Parnell Rd.), **St. Catharines,** Ont.; 8:00 p.m.

Apr. 18 Spring Meeting of the London Region of CRC Women, 8 p.m. at the Bethel CRC Fellowship Hall, **London,** Ont. Speaker is Dr. Henry J. Boekhoven on the topic: "Use of Our Talents in Today's World."

Apr. 20 Spring Concert by the Bel Canto Choir of London, the Shining Lights Choir of Aylmer and the Ingersoll CRC Choir at 8 p.m. in the **London** Bethel CRC (716 Classic Dr., Gore Rd. west of Clarke Sideroad).

Apr. 20 The Ambassadors: **Remember** Holland's Liberation at Mohawk College, West 5th and Fennell, **Hamilton.** Tickets at $5.00 from Director Harold DeHaan at 330 Thayer Ave., Hamilton; phone 389-2104.

Apr. 20 A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, 1 Bogersman straat 31, 9291 H.B. Kollum, (Fr.), The Netherlands.

Apr. 21 Spring Concert by the Ingersoll CRC Choir, the Bel Canto Choir of London, and the Shining Lights Choir of Aylmer at 8 p.m. in the **Ingersoll** CRC (429 King St., West).

Apr. 24 Spring Concert. In Willowdale United Church, in **Toronto,** by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.

May 1-4 RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7637 in Guelph.

May 3-4 Spring Arts and Crafts Festival and Sale of handcrafted gifts and collections will be held at **Hamilton** District Chr. High School on May 3 (5-10 p.m.) and May 4 (10 a.m. - 4 p.m.) Plan to attend this exciting fundraising event just one week before Mother's Day.

May 4 Spring Concert. In Exeter United Church in **Exeter** by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 7:30 p.m.

Next Issue

Dated	Mailed	Classified deadline	Display advertising
Fri. Apr. 5	Tues. Apr. 2	Wed. Apr. 27-8:30a.m.	Wed. Apr. 27-8:30a.m.
Fri. Apr. 12	Tues. Apr. 9	Thurs. Apr. 11-8:30a.m.	Wed. Apr. 10-8:30a.m.

*** NOTE: Deadline for April 5 advertising has been changed due to Good Friday holiday.**

Christians and Politics

A Dialogue with Authors

Wednesday, April 17 at 8 p.m.

at Institute for Christian Studies, Toronto

Mr. A.G.S. Careless, Manager of Policy Development, Government of Ontario, in dialogue with Paul Marshall on THINE IS THE KINGDOM.

Dr. Douglas Webster, Ontario Theological Seminary, in dialogue with Gerald Vandezande on CHRISTIANS IN THE CRISIS.

Dr. Bernard Zylstra, Moderator

Format: 20-minute book critique, with response by author, followed by open discussion.

ICS **Institute for Christian Studies**
229 College Street, Toronto, Ontario

The Dutch 7

REINATA HEEMSKERK ____ alto
NICO BOER ____ tenor
MARTY SCHREIJENBERG trumpet
ROB VAN DIJK ____ piano organ
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JURRIEN PLENDER ___ organ
HAN KAPAAN ____ oboe

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CENTRAL PRESBYTERIAN CHURCH
165 Charlton W., Hamilton

FRIDAY, APRIL 12/85 8 P.M. Tickets: $7.00

May 10 Christian Horizons Rally in St. Paul's United Church in **Brampton.** Speaker Rev. Noel Churchman. Special music by the choirs and brass under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.

May 11 Christian Horizons Rally in St. Paul's United Church in **Brampton.** Speaker Rev. Peter DeBruyne. Special music by the choirs and brass under the direction of Leendert Kooij, with Andre Knevel at the organ; 8 p.m.

May 10-12 Young Adult's retreat at Camp Shalom, **Cambridge.** Special teaching by Gerrit Verstraete titled "Led by the Spirit of God." Also prayer and music ministry. Fee $40. per person. Call or write Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2, tel: (416) 625-2262.

May 11 100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info. contact Mevr. B. Annema-Larooi, Torenlaan 2, 9261 VZ Oostermeer, The Netherlands. (Tel. (05129-1243).

May 16-29 Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey. See ad for further details.

June 5 "Hollandse Dag" will be held for the sixth time in the First CRC, **Kingston,** Ont.

July 4-18 John Witte Jr. will host 2 summer tours for single adults. Check ad for details regarding departure and price.

July 31 - Aug. 14

Oct. 12-14 25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.

Organ Recital Series presented by Roberta Van Huizen, Rick Vander Woude and Simon R. Dyk, from the King's College, Edmonton. Free will donations at the door. Apr. 26: Emmanuel CRC, **Calgary,** 8 p.m.; Apr. 27, First CRC, **Red Deer,** 8 p.m.; May 3, Third CRC/St. James United, **Edmonton,** 8 p.m.; May 10, First CRC, **Drayton,** Ont., 8 p.m.; May 11, Maranatha CRC, **Cambridge,** Ont., 8 p.m.; May 12, St. Thomas Anglican, **St. Catharines,** Ont., 8 p.m.

March 1st — March 30th Special "Springtime in Holland" and "The Psalms and the Seasons" tour with 25 foot screen, six projectors sponsored by the Canadian Home Bible League (416) 741-2140.

Springtime in Holland: March **Aylmer** CRC; 5, **Stratford** CRC; 6, **Essex** CRC; 7, Bethel RC, **Brantford;** 14, Cornerstone Canadian RC, **Hamilton;** 15, Canadian RC **Smithville;** 16, Centennial High School, **Welland;** 18, 1st CRC, **Owen Sound;** 19, 1st CRC, **Burlington;** 20, Ebenezer Canadian RC, **Chatham;** 21, 1st CRC, **Guelph;** 22, Maranatha Canadian RC, **Fergus;** 26, Maranatha CRC, **St. Catharines;** 28, **Orangeville** CRC; 29, Ryerson United Church, **Ancaster;** 30, **Willowdale** CRC.

Psalms and the Seasons: March 8, **Grimsby** CRC; 9, **Listowel** CRC; 11, Springdale CRC, **Brantford;** 23, **Drayton** CRC; 25, Hebron CRC, **Whitby.**

The Frisian Play

Keep these dates open:

April 12: Bowmanville
April 13: Wellandport
April 17: Strathroy
April 20: Chatham
April 26: Woodbridge
April 27: Jarvis
May 4: Kitchener

By the **Jarvis Frisian Drama Club.**

Look for more details in next week's C.C.

Inflation outpaces wages

CC Staff

For the third year in a row Canadian workers' wages have failed to keep pace with the rise in the cost of living.

During 1984, wage increases averaged 3.6 per cent, almost 20 per cent below the annual inflation rate of 4.4 per cent.

The average, based on a nation-wide survey of major collective agreements, is the smallest increase since the federal Department of Labour began charting wage trends in 1967.

The true picture is likely worse because the survey includes only union settlements, and the majority of Canadian workers are not represented by unions.

Nonetheless, the figures are based on 552 major collective agreements covering 1.2 million Canadians, of whom about half work in the public sector and the balance in the private sector.

Settlements in the previous year (1983(averaged 4.7 per cent, compared with 5.8 per cent for inflation. They were 9.9 per cent in 1982 when inflation was 10.8 per cent.

In 1981, however, wages outpaced inflation. Pay increases then averaged 13 per cent, compared with 12.5 per cent for the consumer price index, the most widely accepted measure of inflation.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section from **March 8 until May 24.**

Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan De Jong,
Manager

Edmonton Chapter of the Reformed Fellowship Canada Inc.

is inviting all its members and interested people to come and listen to **Rev. Jelle Tuininga** on the subject of the new **hermeneutics** (interpretation of scripture) at the Edmonton **East** Christian School gym.

8 p.m. Thursday, April 11, 1985

Theories in Science

A Seminar on Philosophy of Science

July 2 — 12, 1985

by Dr. M.D. Stafleu

Examine how theories function in science, with illustrations from the scientific revolution from Copernicus to Newton. For scientists, philosophers, students, and all interested in scientific thinking.

For information and registration write to:

ICS

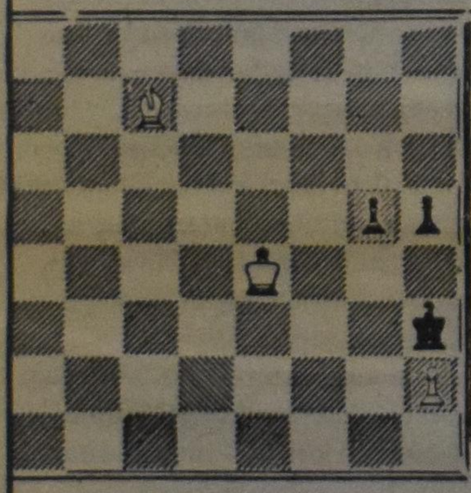
Institute for Christian Studies
229 College Street
Toronto, Ontario M5T 1R4

Let's Play CHESS

Pete Layer

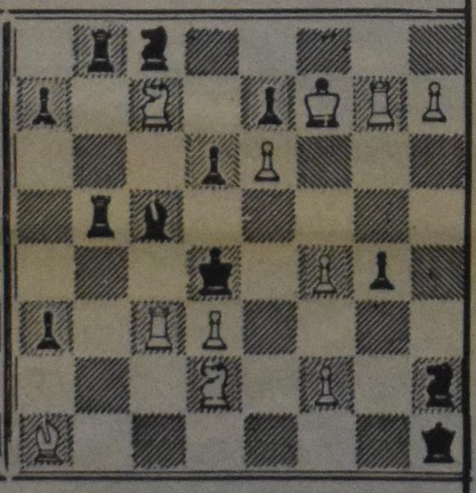
FIRST SERIES OF PROBLEMS IN MARCH

#1040
Game Position



3
3 pts.
White to play and win

#1041
G. Leon Martin, 1928



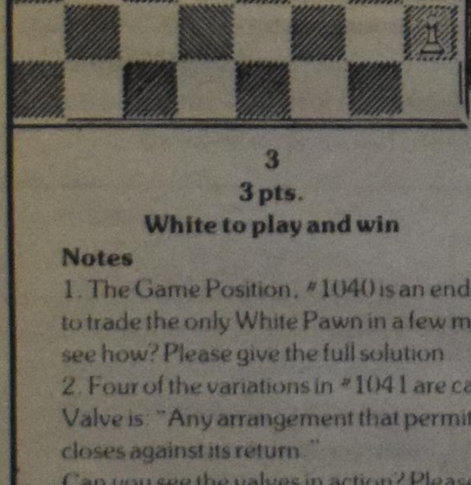
11
2-mover 2 pts.
White to play and mate in 2.

Notes

1. The Game Position, #1040 is an ending this time. The Black pawns threaten to trade the only White Pawn in a few moves. White can win, however. Do you see how? Please give the full solution.
2. Four of the variations in #1041 are called "valves." The dictionary meaning of Valve is: "Any arrangement that permits the flow in either of two directions and closes against its return."
Can you see the valves in action? Please give the key and threat, if any, for #1041.
3. Deadline will be given next week.

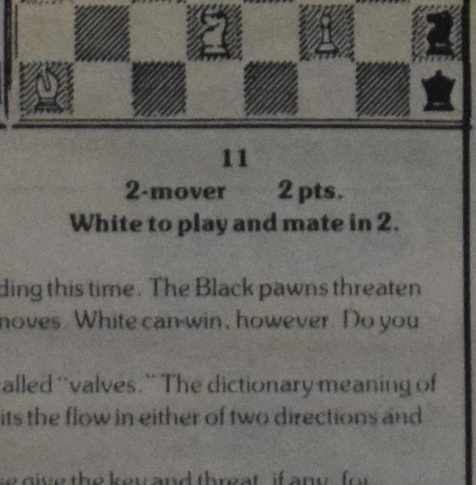
SECOND SERIES OF PROBLEMS IN MARCH

#1042
W. Speckmann
Germany, 1957
2



5
3-mover 3 pts.

#1043
I. Kwis,
Russia, 1967
8



7
2-mover 2 pts.

Notes

1. Speckmann's problem, #1042, gained a third prize in a solving tournament. White must deal with all of the possible Black moves. Please give the key, threat and all variations.
2. The Russian two-mover is a tricky one. Be sure to check all of Black's moves before you decide which is the correct Key. Please give the key and threat, if any, for 2 points.
3. The deadline for the March problems, #1040-1043, is April 20 for those in Ontario; and five days later for those who post their letters elsewhere.

Two let "fingers do the walking" to church

WASHINGTON, D.C. — Joe and Sue live in a comfortable home outside the beltway which circles the capital of the United States. Several months ago they began to consider their need to join a church. Church had never meant much to either of them, and they weren't sure what they really wanted.

Joe went to the library to do some research on churches in America. The couple remembered having heard of John Calvin, so Joe looked in the card catalogue under "C" and began to read about this church father and theologian. What he read impressed him enough to make him want to learn more.

The next step was the Yellow Pages. After contacting two other non-Christian Reformed congregations with additional questions about Calvin, Joe was told to call Grace Christian Reformed Church, a Home Missions congregation in Burke, VA.

Back to the phone book. To Joe's surprise, the person who answered the phone was the missionary pastor, Rev. Vern Geurkink, who invited Joe and Sue to worship with the congregation.

"Rev. Geurkink seemed genuinely interested in us, so we attended church that Sunday," Joe remembers.

The Christian Reformed Home Missionary visited them in their home; Joe and Sue were invited to the pastor's home. The Grace congregation warmly embraced the couple, who started attending every Sunday and joining in other church activities. Rev. Geurkink began personal Bible study with Joe and Sue to lead them to further knowledge of the Bible, the Christian faith, and church fellowship. Last September Joe and Sue publicly professed Jesus as their Saviour and Lord.

Notes Rev. Ron Peterson, regional Home Missionary for the eastern United States, "More than anything else, that (bringing people into Christian fellowship) is what Christian Reformed Home Missions develops churches for ... and calls missionaries for ... and works for ... and prays for."

Reprinted with permission from Mission Courier, a joint publication of the Back to God Hour, CRWRC, Chr. Ref. Home Missions and Chr. Ref. World Missions.

"Silent scream" endorsed by White House

WASHINGTON, D.C. (EP) — "The Silent Scream," a documentary film that uses ultrasound images to show a fetus being aborted, has received White House endorsement. At a Washington, D.C. rally protesting abortion, President Reagan called the film a "chilling documentary of the horror of abortion," and suggested that every member of Congress see it.

Crusade for Life, sponsor of the film will help make that suggestion a reality. The prolife organization announced February 12 that it is giving every member of Congress and every Supreme Court justice a videotape of the 30-minute film.

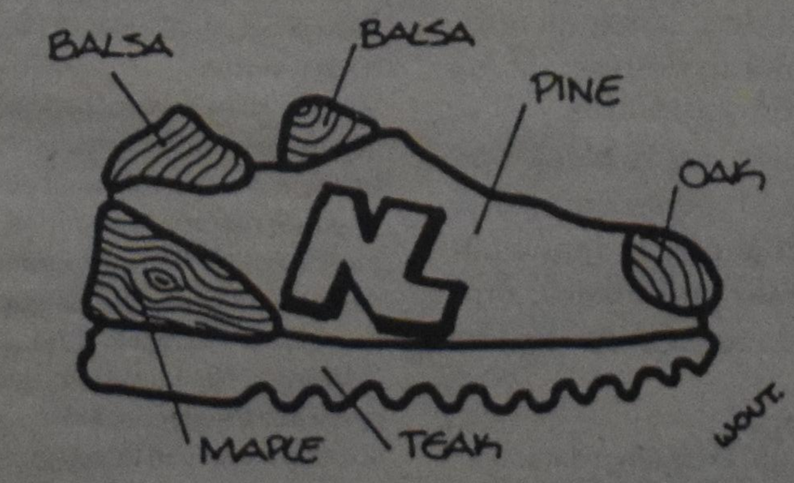
Reagan aide Faith Ryan Whittlesey introduced the makers of the film at a special screening and said it would "alter forever the terms of the debate on the abortion issue."

"The Silent Scream" is narrated by Dr. Bernard Nathanson, a former abortionist who presided over 60,000 abortions as head of a New York City abortion clinic. Nathanson, now a staunch anti-abortionist, was a founder of the National Abortion Rights Action League.

The film shows a fetus being aborted. The child is seen to move in an effort to avoid the suction device. When the abortionist finally contacts the fetus, the child's mouth opens in a "silent scream."

Pro-abortion activist Judy Goldsmith, president of the National Organization for Women, has denounced the film as "fraudulent, emotionally exploitative and overpraised." Goldsmith claimed that the film is "emotional manipulation at its most cynical, designed to exploit a cultural concern for children — real living, born children — and transfer it to a 12-week old, 2-inch long fetus."

Debating Goldsmith at the National Press Club, Moral Majority founder Jerry Falwell said the film "is not a fraud," and said "I cannot believe that any human being can sit through it without having some deep, deep, deep remorse for the unborn."



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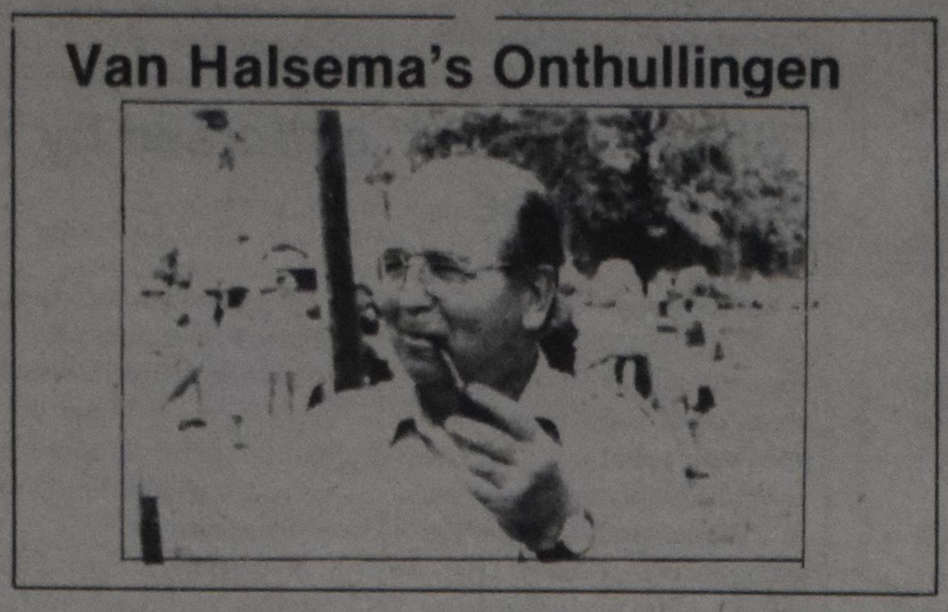
Dutch

De Krachtpatser

Herman de Jong

Ook in Canada kan het weer plotseling omslaan. Als we 's avonds naar de nieuwsberichten kijken slaat een kille tocht me om de benen. Bertus staat vermoeid op ondanks dat hij al de hele avond in z'n stoel zat te maffen- om op bevel van Aaf de ramen te inspecteren. "Het W.C. raampje op een kiertje laten, liever zo'n moderne lichte deken, want ze staat elke morgen op met warmteblosjes op haar ... nou ja, Aaf is soms wat cru, hoor!

Zo slapen we die nacht onder het donsdekentje. Heerlijk ... ik heb er één mee teruggenomen naar Holland. Bij V. en D. verkopen ze die dingen nog niet. De lichte donsdeken bezorgde ons nog



hoor," roept ze hem nog na. Lichtelijk gestoord zegt Bertus, "Dat weet ik nu zo langzamerhand wel, ben ik 15 jaar getrouwd of niet?" Aaf weer, "Maar het heeft 14 jaar geduurd om je dat aan te leren, lieverd." Ik zit rillend te gnuiven. Ik mag dit wel, dit schaakse schaakspel. Jammer dat vrouwen altijd het laatste woord hebben ...

Margriet vraagt bezorgd of we wel genoeg dek hebben vannacht. Nu moet Aaf ook nog overeind. Het is me wat met die twee ouwe luitjes. "We hebben van Wim en Marie zo'n lekkere donsdeken gekregen, daar zullen jullie vast fijn onder slapen." "Zo," zegt Margriet nieuwsgierig, "konden ze zo maar zo'n mooie deken missen?" Aaf vertelt dat Wim zweert bij zijn dikke kapok-deken, die hij speciaal uit Holland liet overkomen. Marietje daarentegen wou een leuk avontuurtje. Margriet had liever niet gehad dat ik daar over schreef, maar het is wel vaker gebeurd dat ik me niets, nou ja, bijna helemaal niets, van haar aantrok...

* * * * * *

Die nacht droomde ik dat ik alleen op de zandplaat de Noordsvaarder van Terschelling liep. Bij hoog water loopt die plaat onder. Dan wordt het Noordzee. Terwijl ik bij het reddingshuisje uitrustte, merkte ik dat de vloed op kwam zetten. Ik gauw terug. Maar het was al te laat ... het vloedwater steeg me tot de lippen ... het zoute water kwam m'n mond binnen. Ik moet toen, in mijn slaap, mijn ondergebit op het nachtkastje gelegd hebben. Tenminste toen ik me de volgende morgen ging scheren, merkte ik dat het stevige binnenmondse fundament waartegen het scheermesje zich schrap kan zetten — scheert U zich maar eens rondom een mummelmondje — afwezig was.

Ik schrok hoor! 'k Had het toch niet doorgeslikt? IJlings slof ik terug naar de slaapkamer. Margriet heeft intussen juist het bed opgemaakt met veel gekreun en gesteun (en dat niet van het bed). Ontsteld roep ik: Wat heb je met mijn ondergebit gedaan, Margriet? Ach ja, nog altijd hebben wij mannen de neiging om vooral de schuld niet bij ons zelf te zoeken. Margriet begint te meesmuilen. "He, nou lijk je toch precies op een oud Opaatje." Op de nachtkast lag niets. Natuurlijk heeft ze het ding met die donsdeken van het nachtkasje gemaaid. Vast!

Terwijl de scheerzeep snel droogt op mijn ingevallen wangetjes, het lusje van mijn pyama broek door al de snelle bewegingen losraakt, zodat ik maar met één hand kan zoeken, scheur ik de dekens van het bed. Als op een lichte wind bewogen golft de donsdeken door de lucht. Ik schuif mijn hand tussen de matrassen (waarom Canadese bedden twee matrassen hebben is mij nog altijd een raadsel), ik schuif de deur van de klerenkast open, alsof het ding door een dichte deur gevlogen was, en ofschoon deze handelingen een lichte glimlach op het slaap-pafferige gezicht van mijn ega ontluikt, merkt ze toch op dat de klakkerd spoorloos verdwenen is.

Ik sta met stomheid geslagen. Zou Bertus misschien ...? Die denkt soms dat hij grappig is! Margriet strekt haar woelige lichaam naast het bed op de vloer. Alsof het onder het bed zou kunnen liggen. Volgens alle wetten der natuur is dat volstrekt onmogelijk. Een gebit is geen boemerang. Net zal ik me smalend hierover uitlaten of Margriet roept verheugd. "Ik zie 'em, maar hij ligt een heel end onder het bed. Haar vlezige arm verdwijnt, maar ze kan er net niet bij, en omdat haar bovenarmen bepaald niet meededen aan het diëet waaraan ze zich strikt had moeten houden, waren er geen bonbons en lekkere vette jus en Hema tompoezen geweest, is het haar ten enenmale onmogelijk nog verder te reiken. "Toe joh, licht dat bed een eindje op." Maar ouderdom moet me van mijn krachten beroofd hebben. Of het bed is te zwaar. Dat laatste zal wel het geval zijn want er is geen geweging in te krijgen.

Met bovenmenselijke inspanning, het hoofd zo rood als onze theepot thuis, schuift Margriet het laatste restant rolmops onder het bed. Gelukkig, nu kan ze er bij. Maar dan gebeurd het ....!

Ineens begint mijn toch wel zeer flinke vrouw te jammeren. Er moet heel wat gebeuren voordat ze dat doet. Haar arm zit moervast geklemd onder het bed. Nu is het mijn beurt met bovenmenselijke inspanning ... maar het bed schijnt als aan de vloer genageld te zijn. Ik kan me wel een breuk tillen ...

Terwijl Margriet zachtjes jammert, zet ik mijn oude rechercheur's brein aan het werk. Ik loop naar het slaapkamerraam. In de oprit staat Bertus' oude auto. Natuurlijk! Iedere auto heeft een opvijzel apparatuur ... Eureka, roep ik blij. "Au, au," zegt Margriet.

Schichtig open ik de voordeur. Geen kip op weg om mijn ingevallen borstkas te bespotten. In de kofferruimte van de auto ligt een hoopje roest. Dat moet het zijn. De rest is een peuleschilletje. Gejaagd zet ik het apparaat onder de rand van het bed. Piepend en krakend gaat het bed millimeter bij millimeter omhoog. Nog even Margriet ... nog even lijden ...nog even geduld!

Een fikse blauwe plek. Als Aaf 's middags thuis komt van haar werk zegt Margriet, "Ik heb maar een jurk met lange mouwen aangedaan, hoor, het is zo koud ..."

De kerk faalt!

A.A. Spijkerboer

Mijn vrouw en ik konden onze bus niet vinden. We probeerden inlichtingen in te winnen, maar we werden van het kastje naar de muur gestuurd tot er een meisje van een jaar of achttien op me af kwam stevenen: 'Meneer, uw bus staat dáár!' We liepen achter haar aan, ze bleek ook met deze bus mee te moeten, en toen we eenmaal achter in de nog wachtende bus zaten ontstond er een opgewekte babbel. Ze vertelde over haar familie, en ze bleek op weg te zijn naar haar vrijertje in M. Trouwen gingen ze wel, vertelde ze, 'want dan kun je niet zo gauw uit elkaar.' Mijn vrouw en ik gaven haar groot gelijk, en ik dacht: jij weet wat een heleboel mensen die ouder zijn dan jij niet weten!

Want is het soms niet waar dat heel wat mensen van twintig, dertig jaar proberen een relatie (dit woord moet je hier wel gebruiken) met een ander op te bouwen, en daarbij alles wat ook maar zweemt naar een institutionele binding ver beneden hun waardigheid achten? Men moet mij niet komen vertellen dat ze lichtzinnig zijn, want ik zou hen eerder ernstig noemen. Ze proberen, zonder door wie of wat dan ook gedwongen te zijn, hun relatie met een ander vanuit hun eigen mogelijkheden op te bouwen, en ze doen dat soms met de inzet van al hun krachten. Er wordt wat afgepraat, afgedelibereerd, en, denk ik, — *afgeleden*. Want ze moeten voortdurend op hun tenen lopen, omdat ze proberen iets te doen wat een mens helemaal niet kan, namelijk zelf scheppen. Ik bedoel dit: ze doen alsof hun relatie steeds opnieuw hun eigen schepping moet zijn, en dat is iets om aan te bezwijken.

Ik meen, dat *de kerk ten opzichte van de generatie die nu twintig, dertig jaar is jammerlijk faalt!*

Huwelijk en gezin

Worden huwelijk en gezin dan niet meer vanuit de kerk verdedigd? Je hoeft de bladen uit de rechterflank van de gereformeerde gezindte maar door te bladeren om te zien dat dat wel het geval is. Maar deze bladen verdedigen huwelijk en gezin, zoals we die tot het eind van de jaren zestig gekend hebben, zonder ook maar een ogenblik rekening te houden met de kritiek die de generatie die nu twintig, dertig jaar is op huwelijk en gezin uitoefent.

Wanneer ik mijn oor bij deze generatie te luisteren leg meen ik drie punten van kritiek te kunnen onderscheiden. 1. Het door de kerk zo hoog geprezen huwelijk is meer schijn dan werkelijkheid. Ze gaan wel samen naar de kerk hoor, en als ze op hun verjaardag visite ontvangen lijkt alles o zo mooi, maar wij weten dat ze elkaar al sinds jaar en dag niets meer te zeggen hebben, en dat ze als twee sleperspaarden uit gewoonte naast elkaar voort sjokken. Wij kunnen het weten, we hebben het zelf gezien, *want wij zijn hun kinderen!* Waarom zouden we dan nog een 'boterbriefje' gaan halen op het stadhuis? 2. Het traditionele huwelijk betekent dat ongetrouwde mensen uit de boot vallen. De ongehuwde vrouw heeft eeuwenlang het harde gelag van het door de kerk zo hoog geprezen huwelijk moeten betalen, én homofielen moesten maar zien dat ze ergens bleven want zien wilde de kerk hen niet. 3. Het door de kerk zo hoog geprezen gezin betekent dat de vrouw in een ondergeschikte positie terecht komt. 'Annie hoeft niet door te leren want ze trouwt toch!' Trouwde Annie, dan werd ze geacht zich voor haar man en haar kinderen weg te cijferen, en zelf kwam ze niet aan bod.

Mandaat?

Deze kritiek is niet van de tafel te vegen, en we zullen er bij al onze verdere overwegingen rekening mee moeten houden. Toch geloof ik niet dat je je huwelijk (om nu maar dit voorbeeld van een relatie te nemen) zelf kunt scheppen, hetgeen een groot deel van de mensen die nu twintig, dertig jaar zijn wel gelooft.

Moeten we dan terugvallen op het huwelijk als 'scheppingsordinantie'? Zo werd er toch vroeger immers over gesproken? Wat men precies onder het huwelijk als 'scheppingsordinantie' verstaat is mij nooit helemaal duidelijk geworden, maar ik denk dat er dit mee bedoeld is: God heeft bij de schepping het geslachtsleven van de mens zo georganiseerd dat het wel uit moest lopen op een vader die met een pijp in zijn mond de krant zit te lezen, een moeder die achter haar stopmand zit, en een paar kinderen die op de grond met hun blokkendoos spelen. Laat je niet toe dat het geslachtsleven van de mens zich in deze richting ontwikkelt en hierin zijn vervulling vindt dan rand je Gods schepping aan.

Zie je het huwelijk als 'scheppingsordinantie' dan leidt dat hiertoe dat het huwelijk zoals het in onze cultuur gestalte heeft gekregen en zoals het tot het eind van de jaren zestig als norm algemeen aanvaard werd, theologisch onaantastbaar wordt. Bonhoeffer zegt in zijn tijdens de Tweede Wereldoorlog

Vervolg op pagina 23 ...

De kerk faalt!

... vervolg van pagina 22.

gemaakte en in 1949 door Bethge uitgegeven aantekeningen over de ethiek dat het begrip 'scheppings-ordinantie' heel gemakkelijk gebruikt kan worden om alles wat er nu bestaat te laten zoals het is, en zelfs met hand en tand tegen iedere verandering te verdedigen. Hij spreekt daarom liever over 'mandaten' dan over 'scheppingsordinanties,' en dan bedoelt hij met 'mandaat' dat een bepaald terrein van het leven, zoals bijvoorbeeld het huwelijk, onder het gebod van God staat. Zie je de liefde van een man en een vrouw in het licht van zo'n mandaat dan is er ruimte om na te denken over de vraag of daar ook nieuwe vormen voor te vinden zijn, die niet noodzakelijkerwijs hoeven samen te vallen met het traditionele huwelijk en het traditionele gezin.

Vorm die klaar ligt

Maar is het hek niet van de dam wanneer je zo begint te redeneren? Meer nog: hoe is de vloedgolf die een hele generatie in de waan brengt dat de relatie met een ander haar eigen schepping moet en kan zijn, nog te keren wanneer je het traditionele huwelijk op losse schroeven zet, zoals ik aan het einde van de voorafgaande alinea eigenlijk doe?

Ik wil zeggen wat mij onopgeefbaar lijkt: het vaste verbond van één man en één vrouw 'in voorspoed en tegenspoed, in rijkdom en armoede, in gezondheid en ziekte totdat de dood u scheiden zal' (zoals ik bij de inzegening van een huwelijk nog steeds niet zonder ontroering lezen kan) is een vorm die van tevoren klaar ligt. Die vorm ligt van *Gods wege* klaar, en daarom mag je er ook instappen in het geloof dat je het met je tweeën tot een goed einde zult brengen. In het geloof dus dat je ten langen leste niet als die twee sleperspaarden uit gewoonte naast elkaar voort zult sjokken, en dat je ook wanneer dat verbond veertig of vijftig jaar duurt nog hand in hand over straat zult lopen.

Maar wat is de mens dat hij zoiets zou kunnen volbrengen? Hij heeft, ja we weten het, zijn gevoelens en die gevoelens kunnen hem iedere willekeurige richting op drijven. Wat erger is, hij is van nature geneigd wat God zegt in de wind te slaan en zijn naaste de rug toe te keren, en dat betekent dat hij ertoe in staat is een bom te leggen onder het vaste verbond dat hij of zij is aangegaan met die ene, die dan toch eens zijn of haar uitverkorene was. Hoe zullen een man en een vrouw hun verbond tot een goed en gezegend einde kunnen brengen, als de kerk hen niet duidelijk maakt dat die vorm die voor hen klaar ligt voor de volle honderd procent Gods gave is en tegelijk voor de volle honderd procent een opgave is waar God hen voor stelt? Bonhoeffers keuze voor het huwelijk als mandaat wijst in ieder geval in de goede richting.

Ik heb het niet over de verloving, over het samenwonen, over het trouwen op het stadhuis en over de kerkelijke huwelijksinzegening. Want over deze dingen kun je pas met verstand praten als vast staat wat er in het vaste verbond van een man en een vrouw onopgeefbaar is.

Mond vol tanden

Ik herhaal: ik heb het over het vast verbond van een man en een vrouw als voorbeeld van een relatie, en er zijn nog meer relaties. Het zal de kritische lezer verder niet ontgaan dat ik niet inga op de drie punten van kritiek die vanuit de generatie die nu twintig, dertig jaar is op het traditionele huwelijk en het traditionele gezin worden uitgeoefend. Ik kan daar alleen maar van zeggen dat ik er vaak over nadenk en dat ik er geen pasklaar antwoord op heb. Waar het mij in dit artikel om te doen is, is dat wij falen ten opzichte van mensen die twintig, dertig jaar oud zijn en die menen dat hun relatie met een ander steeds opnieuw hun eigen schepping moet zijn. Wat ik vanuit de rechterflank van de gereformeerde gezindte hoor gaat eigenlijk langs me heen, en verder heb ik van geen enkele ambtelijke vergadering ook nog maar één zinnig woord over deze dingen gehoord. Als ze al wat zeggen laten ze zich met de stroom meedrijven.

En als een ambtelijke vergadering dan al eens iets zinnigs zou zeggen, zouden de mensen die nu twintig, dertig jaar oud zijn dan luisteren? Ze zouden zeker niet allemaal luisteren, maar een gedeelte van hen zou wel luisteren. Nu luisteren ze niet omdat wij niets te zeggen hebben, en het komt er eigenlijk op neer dat wij met de mond vol tanden staan te kijken hoe een hele generatie in de grootst denkbare moeilijkheden is geraakt.

Wat ik in dit artikel schrijf over de vorm die klaar ligt is niet meer dan een aanloopje, want als we echt zouden springen zouden we nog veel meer moeten zeggen.

Dat leuke kind in de bus dat wel ging trouwen omdat 'je dan niet zo gauw uit elkaar kunt' wist iets dat ik in dit artikel niet eens noem: in je huwelijk leef je wel van binnenuit, maar het is helemaal niet erg dat je er van buitenaf, door de institutionele band van het op het stadhuis gesloten huwelijk, aan herinnerd wordt dat je bij elkaar hoort, en dat kan zelfs heilzaam zijn. Hulde, en ik hoop dat ze samen met haar vrijertje erg gelukkig wordt.

Overgenomen uit Evangelisch Commentaar, 25 januari, 1985

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Daarom werkt het Canadese Gouvernement aan de mogelijkheid om alle Canadezen te laten delen in de voordelen van Canada's multiculturele erfenis en aan algehele en gelijkwaardige deelname in alle fases van het Canadese leven.
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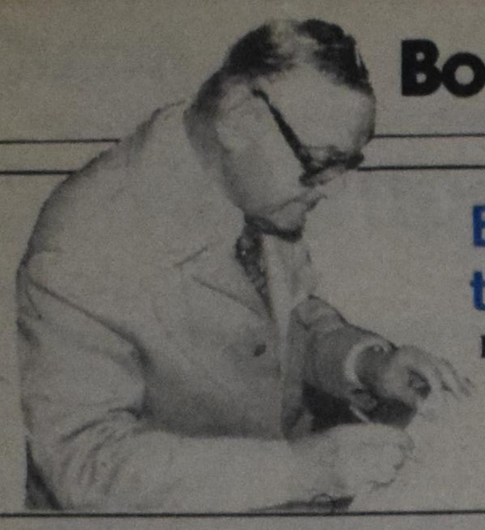

Building on the rock

Rev. Henry Van Andel

A short splendour

Consider the lilies of the field ... But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you.

Matthew 6:28,30

According to experts of Palestinian botany the white Easter lily did not exist in the holy land.

They say that Jesus, although He used the word "lily", must have pointed to another flower as, for instance, the beautiful purple anemone or the staring gladiolus. The colour of the latter reminded of the purple of a royal robe. If they are right, the comparison of its beauty with Solomon's array becomes very natural.

However, the emphasis is not only on the beauty of the flower. Jesus underscores the fact that the life of such a beautiful specimen in nature is very short. Flowers wither soon. There are flowers that last but one day. Their shortlivedness is in flat contradiction with their splendour. They become worthless and disappear in the garbage can.

It is Jesus' intention to say: if God takes the trouble to adorn a product in nature with gorgeous colours, velvety leaves and golden hearts for such a short period of time, why then should we worry about clothing?

It is a delight to have flowers in our gardens and in our homes. They are a wonder of God's creation. We may say that God made them for our enjoyment. But the Bible tells us that God made them also for teaching us a few things.

If we worry, we should take their lessons to heart, not only when we admire them, but also when after a short while we throw them in the waste-basket.

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During April of each year, *Calvinist Contact* publishes a special "Camping Issue" in which we pay special attention to the beautiful places in Canada where we might wish to spend our vacation. As well, a number of campsites, resort areas and the like are advertised. This year's issue will be dated APRIL 12. Anyone who wishes to submit an advertisement for this issue is urged to contact or write Stan De Jong at our St. Catharines office as soon as possible. The deadline for that issue is April 1. Your cooperation is much appreciated!

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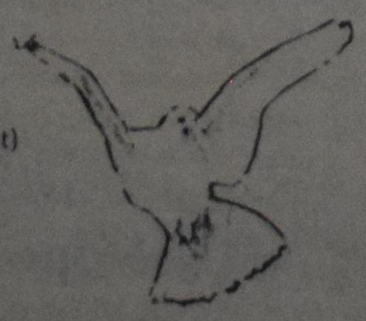

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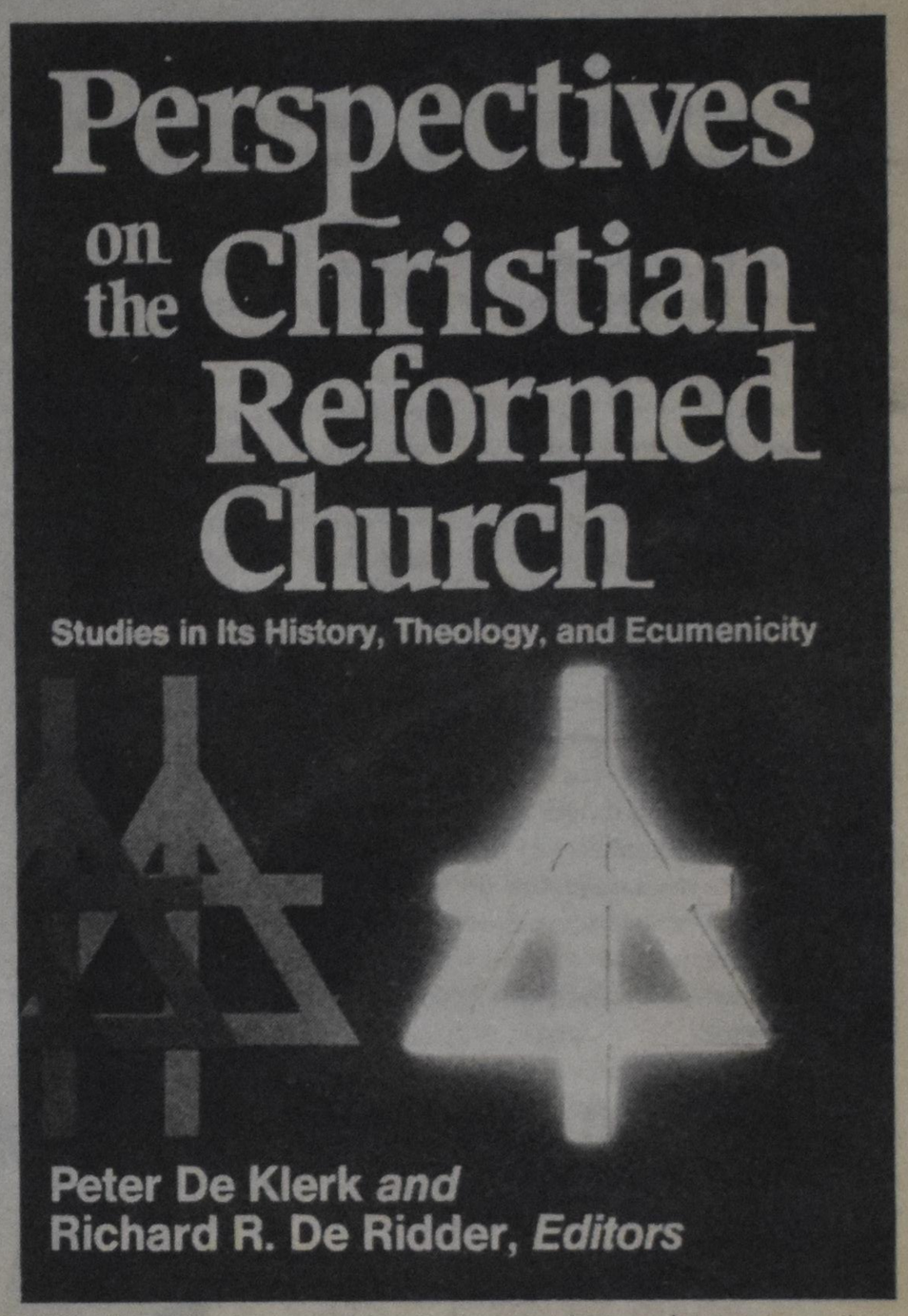
The Church

Focus on the Christian Reformed Church

Perspective on The Christian Reformed Church. Studies in Its History, Theology and Ecumenicity. Presented in honour of John Henry Kromminga at his retirement as president of Calvin Theological Seminary. Peter de Klerk and Richard R. DeRidder, Editors; Baker Book House, Grand Rapids, Mich., 1983; hardcover, 404 pp. Rev. Johan D. Tangelder, Strathroy, Ont.


Perspectives on the Christian Reformed Church
Studies in Its History, Theology, and Ecumenicity
Peter De Klerk and
Richard R. De Ridder, Editors

Dr. John Kromminga served the CRC denomination ably as church historian, professor, author and pastor. As prominent leader he put his own stamp on the theological and ecumenical developments of our denomination.

Perspectives, a collection of essays, has been grouped by the editors into three categories: historical, theological and ecumenical. Each one of them has had the interest of Dr. Kromminga through his long years of service.

The CRC is an immigrant church. It traces its roots to The Netherlands and Ostfriesland, West Germany. In the 19th century, the orthodox Reformed in these countries struggled to be faithful to the Gospel of Jesus Christ and the Reformed Confessions. There were tensions between orthodoxy in doctrine and orthodoxy in practice. Reformed orthodoxy was rigid at times. Many of these Reformed Christians left their homeland and made their way to America. As immigrants they endured many untold hardships, tried to get adjusted to their newly adopted country, and faced the question of Americanization, while at the same time wanting to stay true to their Reformed heritage. Conflicts were many as there was a great diversity of opinion on how to cope with all the challenges.

Since its beginning in 1857, the CRC has followed an isolationist course. Dr. Willem van't Spyker, professor at the Theological School of the Christelijke Gereformeerde Kerken in Apeldoorn, The Netherlands, asks, "Did the Dutch families who emigrated to North America broaden the truth? Or did they take along with them the ecclesiastical divisions peculiarly associated with The Netherlands?" The CRC has undergone a shift in theological emphasis. Today we witness the influence of evangelicalism, fundamentalism and new-Pentecostalism. The doctrine of the covenant, still one of the distinctives of the CRC, is no longer a vital issue as it once was. Dr. F. Klooster of Calvin Theological Seminary comments, "Fear of new divisions, embarrassment with past separations, and a general doctrinal lethargy appear to have contributed to the neglect of the covenant doctrine by many within the Reformed churches." The Kingdom vision, a key component of Calvinism, has not fared well in the CRC. Her leaders have not been aroused by the Kingdom perspective. Dr. F. Klooster remarks, "The decade of the 1940's was the period of my college, seminary, and Westminster Theological Seminary, and the Free University of Amsterdam from 1940 until 1951. Not one of these historic Reformed institutions conveyed a dynamic kingdom vision to me. References to the kingdom were not absent, but they were not dominant; I was not moulded by the kingdom perspective." The strife within the CRC about the Association of the Advancement of Christian Scholarship, now the Institute of Christian Studies, greatly hindered the cause of the kingdom. The AACS' kingdom perspectives were shared by many, but there was often disagreement on procedures and policies. There were personality clashes. Harsh words were said by all sides. Dialogue was difficult.

Until recent years the CRC has always maintained a special relationship with the Gereformeerde Kerken in The Netherlands. She has spoken of this Dutch church as her "mother church". Though mother is younger than the daughter. The GKN has 1892 as her birthdate.

The CRC was instrumental in founding Reformed Ecumenical Synod in 1946. Dr. Paul Schrotenboer calls this international synod "a venture in confessional ecumenism." The CRC eschewed joining the National Council and World Council of Churches. In 1975 the CRC played an important role in founding an association of five Reformed churches called the North American Presbyterian and Reformed Churches (NAPaRC). Each one of these churches has a similar background of secession. Yet unanimity in Calvinist perspective and orthodoxy forged them together to become a more effective and dynamic witness.

Will the CRC remain true to its rich heritage? I fear that in our desire to be respected, to have a vigorous role in the mainstream of North American denominational life, we will lose sight of our distinctives. Dr. John Hesselink Jr., president and professor of Theology at Western Theological Seminary, calls them a comprehensive world and life view, "God centred piety and disciplined Christian life, covenant and kingdom focused hermeneutics, a sense of God's sovereignty and providential leading, an appreciation for the third use of the law, and a strong ecclesiastical loyalty."

Perspectives is a must in every church library. It is one of the finest and most informative books on the CRC published in years.

Calvinist Contact
Keeping in touch with the Christian community